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YEAR BOOK

OF THE

GENERAL CONFERENCE

OF THE

MENNONITE CHURCH of N. A.

1932



GENERAL CONFERENCE PUBLICATION BOARD

MENNONITE BOOK CONCERN

Berne, Indiana

38TH YEAR

PRICE 20 CENTS

Calendar for 1932

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EDITOR S PREFACE

Aside from the usual statistical material the reader will find in this issue of the Year Book several articles of more than ordinary value and interest. Rev. P. R. Aeschli-man, a pioneer worker on the Pacific Coast, whose influence has been helpful in the organization and strengthening of the Mennonite churches from southern California to northern Washington has contributed an article on the history of the churches on the Coast which every member of the church could read with profit. It gives the reader an idea of the circumstances which gave rise to these churches as well as the hardships and difficulties which in many cases attended their organization.

The historical skeleton concerning the mission work among the Indians, prepared for the Year Book by the missionaries, Mr. and Mrs. G. A. Linscheid, represents a good deal of painstaking effort and gives at a glance the development of the General Conference evangelistic work among the American Indians.

The year 1931 has generally been characterized by economic depression. Consequently the churches, mission boards, and educational institutions of practically all denominations, including our own, are reporting greatly reduced incomes. It is a time for economy and a careful planning for readjustment and balancing of budgets. The greatest need is a new consecration, a new dedication of individual lives to the program of Christ. The panic through which we are passing has brought to thousands of individuals privations and suffering due to unemployment, loss of money and property. It is a testing time for the church. Is the church only an additional burden, a "me too" organization, or is she a tower of strength and a perpetual source of courage and hope to those who worship at her shrines?

As this brief record of another year's activity is perused, the reader will feel anew the fellowship of service, that the ministers whose names and activities are recorded are workers with him for God. This, at least, is the prayer of the editor.

Sincerely yours,

Lester Hostetler.

Sugarcreek, Ohio.

LOOKING FORWARD TO THE NEXT GENERAL CONFERENCE SESSION

By the President of the General Conference

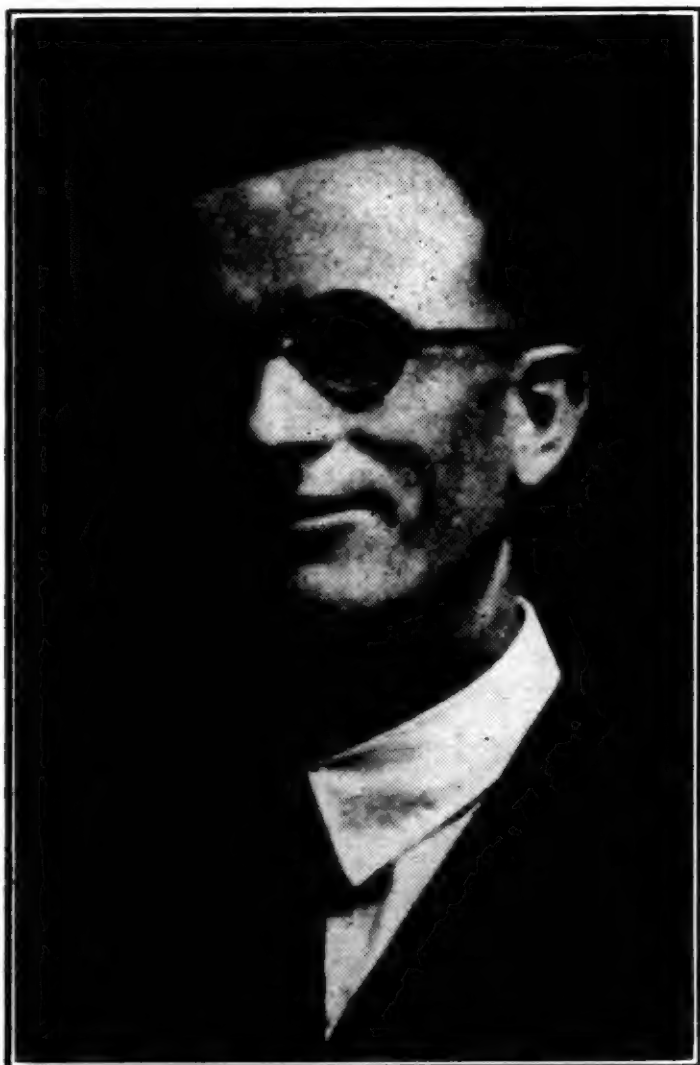
The Lord willing, our next session of the General Conference will convene in August, 1932, at Bluffton, Ohio. As I write these words (September 29, 1931) it is a little less than a year until we shall meet in Conference. Eleven months may seem like a long time; but it is not too long to be looking forward to our next session of the General Conference. We may look forward to this time with joyful anticipation.

It is with joy that I anticipate the meeting with the many new friends, brethren and co-

laborers from the east and west and north and south. Again we shall have the privilege of inspiring, encouraging and stimulating one another in the great work that has been entrusted unto us. We shall have the opportunity of learning to know one another better. We will make new contacts, acquaintances and friendships. In the spirit of love we shall spend a week with each other in social contact and service.

The Conference will bring its spiritual blessings to which we can look forward joyfully. We

will sit at the feet of Jesus our Saviour as we come together for worship. In prayer, in uplifting song, in meditation, in the reading of God's Word, in the gospel message from the lips of the messengers of Christ, in the programs of the Sewing Societies, the Young People and other organizations we shall be revived and blessed through the Word and the Spirit of God. It shall be a time of spiritual refreshment.



Rev. P. P. Wedel

I look forward with joy to the spiritual things that we shall enjoy.

A Conference is also an opportunity. We shall have an opportunity to be helpful one to another. How much the last session of Conference helped me! How I remember the many kinds words that were spoken unto me! With joy I look forward to similar experiences. We will have the opportunity to become a blessing to others—others whom we may never meet personally in this life. We shall have the opportunity to serve Christ. How glad we should be for it, how it should fill us with joy!

Thus we may look forward to the next session of Conference with joyful anticipation, but let us also look forward to it with serious consecration.

It is the business of our Lord Jesus Christ with which our Conference is concerned—the Christ who gave up His very life on the cross to redeem us from sin and reconcile us unto God—the Christ who arose from the grave and commissioned us unto His service. The fact that we are engaged with His business, in itself should be enough to make us serious and to demand our full consecration.

We will be face to face with problems. Every Conference session has had them, the next session will be no exception. Perhaps the problems will be great. The financial depression that has come over the world as a solemn message from God will increase our problems, unless conditions should change very soon. There will be differences of opinion and that brings on problems. There will be new situations to face and doubtless they will have their problems. Just to carry on the work we have already undertaken will be difficult and problematical.

A session of Conference means work. We labor for the Master. This labor is difficult. We think not only of the work connected with the Conference session, we mean also the work this session will outline, assign and assume responsibility for in the future. To do this work acceptably will require serious consecration.

We therefore need to look forward to our next session of Conference in the spirit of prayer. It is not too early to begin to pray for it. We cannot pray too much for it. Much serious concentrated prayer will be necessary to make the next Conference a success. Pray for the Boards, the Committees, the laborers, the officers; pray for all that are connected with the work in any way.

Serious consecrated love will be essential, love to God, love to those who do not know Christ, but also love of the brethren. Unless the spirit of love is in our hearts we will fail. Love that shows itself in patience and forbearance and cooperation will help much towards a successful Conference. We need to look forward to it in the spirit of love.

But above all let us look forward in the spirit of serious consecrated service. We shall have opportunity to serve one another; but we want also to serve Jesus Christ. Unless our next session of Conference render constructive service for Jesus Christ it were better we would

ot convene. May every member in all our congregations, may every church board, may every pastor, may every delegate to Conference seriously consecrate himself to the service of the Lord Jesus Christ as he looks forward to the 1932 session of General Conference. We shall gather not in our cause, not to our glory, not for our work, but for the great cause

and the glory of our Lord Jesus Christ.

So I look forward to the next Conference with joyful anticipation in view of the good things it will bring us and in view of the good also with serious consecration as we face our work, problems, responsibilities and opportunities. May the Lord richly bless our next session of Conference and make it a great blessing!

WHAT THE DISTRICT CONFERENCES ARE DOING

EASTERN DISTRICT MENNONITE CONFERENCE

The past year was one of great activity in the Eastern District Conference under the capable leadership of Rev. Daniel J. Unruh, as Conference President.

One of the most unique meetings ever held was the joint-meeting with the Friends in the Germantown church last January.

The Conference session held in the First church, Allentown, Rev. Howard G. Nyce, pastor, was spoken of as the best Conference in years. President Unruh greatly surprised the Conference delegates by reading a telegram from Herbert Hoover, the President of the United States and also a letter from Gifford A. Pinchot, Governor of Pennsylvania. The messages by the Conference speaker, Max Reich, a converted Jew, were also greatly appreciated.

Rev. G. T. Soldner, pastor of the Zion church, Souderton, presented his resignation to the Souderton congregation, and accepted a call to the Eighth Street church, in Goshen, Indiana. The Souderton congregation then called Rev. Ernest J. Bohn, of Tiskilwa, Ill. Brother Bohn was installed as pastor by the Conference president, Rev. Howard G. Nyce, and assisted by Rev. W. S. Gottshall, Sunday afternoon, August 9th.

The Christian Endeavor Convention of the Conference raised over six hundred dollars for Foreign Mission purposes and the Sunday School Convention raised six hundred dollars for the Itinerant Ministers of Canada.

The Fourth Young People's Retreat under the leadership of Rev. Freeman H. Swartz, as

chairman, was again held in Green Lane. There were eighty-seven young people present. The instructors were Dr. J. W. Kliever, of Newton, Kan.; president of the Foreign Mission Board; Dr. E. E. S. Johnson, Rev. D. J. Unruh, and Rev. Norman Cressman.

The 134th session of the Conference will be held in the Second Mennonite church, Phila-

Officers and Committees

Rev. Howard G. Nyce, President,
1443 Chew St., Allentown, Pa.

Rev. Howard T. Landes, Vice President,
6813 Clearview St., Mt. Airy, Phila., Pa.

Rev. Freeman H. Swartz, Secretary,
507 Hamilton St., Norristown, Pa.

Mr. Alvin C. Alderfer, President,
Harleysville, Pa.

Home Mission—Daniel M. Landis, Rev. S. M. Rosenberger, E. Y. Fretz, Rev. Howard G. Nyce, Herbert Stauffer, Rev. W. S. Gottshall.

Historical—Dr. E. E. S. Johnson, Rev. N. B. Grubb, U. S. Stauffer, Joseph B. Bechtel, Rev. S. M. Grubb, Walter Temple.

Educational—Rev. S. M. Grubb, A. C. Alderfer, Jacob R. Fretz, Dr. E. E. S. Johnson, Harry Detwiler, Rev. Carl J. Landes.

Program—Rev. A. M. Fretz, Rev. A. S. Rosenberger, Joseph B. Bechtel.

THE WORK OF THE MIDDLE DISTRICT CONFERENCE

Thirty-three years ago it was my privilege to attend the 10th Middle District conference held at Trenton, Ohio. Those present at that conference, but have long since crossed the River, were: M. S. Moyer, Fortuna, Mo.; C.

Showalter, Donnellson, Ia.; S. F. Sprunger, Berne, Ind.; H. Allebach, Noble, Ia.; N. C. Hirschy, Wadsworth, O. Those that are still living are: H. J. Krehbiel, Reedley, Calif.; H. P. Krehbiel, Newton, Kan.; J. C. Mehl, Upland, Calif.; J. B. Baer, Los Angeles, Calif.; A. Sommer, Calif., and the writer, Pulaski, Ia. At that conference seeds were sown that resulted in the founding of Bluffton College in 1900. Through the fervent prayers and the liberal means of those interested in its welfare, the institution has become a power in the realm of education. That was one of the outstanding external doings of our conference of which we can be justly proud. And while there is nothing of a striking nature that we as a conference have done in a concrete way this year, there has been, in my humble judgment, a decided internal and spiritual movement for higher ground in the Christian life. I notice that our young brethren in the ministry are emphasizing the term "Christian Education", as preferable to that of "Religious Education", which means, I think, infinitely more than simply the use of different terms. It is placing the emphasis upon **Christian** as it should be. I was riding with a prominent lawyer and banker, who said to me, "Brother Miller, don't you know that it is perfectly natural to be religious? Why, everybody is religious." I said, "Yes; but remember that it is one thing to be religious, but quite another thing to be Christian." He said, "I get it, I get it." So that the Middle District Conference has done a great, a grand, a noble thing, in 1931, if it has learned as never before what it means to be really Christian. Dr. Mosiman, in giving his college report on the floor of the conference at Noble, Iowa, said: "Our college is Christian; if it were not so I would have nothing to do with it."

Readers of the Year Book of 1932, I feel that our conference or any conference has accomplished much, as they reflect the character and life of the Master. I am proud of my church just in proportion as she becomes more intensely Christian. Now what are some of the evidences that the Middle District Conference is nobly pressing on toward higher grounds? First, because of the fine spirit manifested by the program committee in the selection of a con-

ference theme. Evidently it was constrained to do so by the Holy Spirit, who is ever near the Christian's side to lead and direct them. I know of no more timely thought to which our 43rd annual conference could have been asked to direct all its energies in the presentation of all its messages, as well as the carrying on of the business part, than that of "Looking unto Jesus". With such an ideal before us from the opening of Conference to the close, you may imagine what a tremendous bearing it would or should have upon a gathering whose highest aspirations are to know more about Jesus, the Author and Finisher of our faith. Every message fairly sparkled with the thought of looking to Him for all that is worth while. For real peace in time of war; for real joy in time of persecution; for real rest in time of unrest; for real victory in time of apparent defeat. Oh, what a practical uplifting and soul inspiring theme for a conference to consider at delphia, early in May, 1932.

a time when the world at large is looking to the rocks instead of looking to the Rock, to settle difficulties that never can be settled outside of Christ. The world is looking to man for relief, but no relief comes that is of any lasting value. "My hope is built on nothing less than Jesus' blood and righteousness."

Looking unto Jesus then as a conference theme to study and meditate upon for several days is a striking evidence that we were directed to this study by Christians to lead us all to a larger Christianity in Christ Jesus our Lord. In the second place I would mention as an internal and spiritual evidence that a larger Christianity is being developed is the deep-seated conviction that has gripped the hearts of so many of our fellow workers. All hail to the young Christians who stand ready to heed the Great Commission of the Master. Student volunteers in the highest and noblest sense! Ready to say and carry it out to the letter, "I'll go where you want me to go. I'll say what you want me to say; I'll be what you want me to be." It takes convictions that really master and hold us to our God-given post or task to do as apparently impossible thing as that; and yet we have them in our conference and in many others, thank God. Oh, to have such a love for humanity, such a

supernatural passion for all mankind regardless of race or color, is a marvel that fairly staggers the human mind. Welcome, such Christianity, it is one of the finished products. And not only have we this conviction that sends to earth's remotest bounds the news that never grows old, but there are those whose convictions are impelling and compelling them to take a brave and sacrificial stand for the institutions that make efficient and sufficient workers for the great harvest fields. By institutions I mean our Christian colleges and Seminaries. Since the temporary close of our Seminary at Bluffton, many of our young men in the ministry and others are being driven to pray for ways and means by which this institution or a similar one may speedily take its place among the Bible Training Schools of the world. This is a conviction that, I believe, has fastened itself so firmly upon the hearts and minds of those interested, that there will be no letting up till the task is done, and the work of a Mennonite Bible School has begun; which will result not only in going to heathen lands and opening blind eyes there, but will evidently culminate in splendid evangelistic planning and Young People's Program at home. We welcome a Christianity like that.

One more thought I desire to present before my paper gets too lengthy, and that is a blessed manifestation of the power of divine love. I noticed quite an out-cropping of that blessed fruit of the Spirit at our 43rd annual district conference. It has been said that we generally find what we are looking for; I was looking for this trait of the soul and found it. No discussion of any kind. All of the messages were based upon the one theme, of "Looking unto Jesus", regardless of what it might mean to some, and what it might mean to others. One may say that "I am looking unto Jesus as a guide, as a leader, as a copy, as one whom I should imitate"; another says, "No, I am looking unto Jesus as my Saviour and Redeemer." Both may be right; for any one may name Him as his Guide, and Leader, and Shepherd through life, who knows Him also as his Saviour and Redeemer, as the One who purchased his salvation with the precious blood that flowed on Calvary's hill. Loving Christian forbearance looks not so much upon the

different terms used to express our love to Jesus Christ, but always upon the heart. "As a man thinketh in his heart so is he"; he is not necessarily known by what he may choose to put upon paper or say upon the platform. If we are to accomplish anything in this life that is to abide and remain in the crack of doom it must be done in the spirit of the greatest thing in the world, namely, divine love. The spirit of criticism was scarcely noticeable throughout the last conference, while the mingling and comingling of the delegates fairly bristled with that tender affection and loving forbearance characteristic of all who are like Paul, ever thinking of the welfare of others, the very keyword of Ephesians: "Blest be the tie that binds our hearts in Christian love." These are some of the Middle District accomplishments for the year 1931, as I saw them.

W. W. Miller,

Pres. Middle Dist. Conf.

THE NORTHERN DISTRICT CONFERENCE

By P. R. Schroeder, Chairman

The valley of the muddy Missouri is the home of wheat and corn, potatoes and apples, sheep and hogs, and of many stalwart farmers and townsmen. Among them are the men and women that make up the twenty-two churches of the Northern District Conference. Scattered through the states of Nebraska, South Dakota, Minnesota, North Dakota and Montana they form a thousand mile line among the pioneer conquerors of the middle-western prairies.

But their strength is spiritual. The well attended conference sessions at the Salem Zion church east of Freeman, So. Dak., in June again showed this. The visiting speakers were Professors Goertz and Warkentin from Newton, Kan., blind Rev. J. J. Esau from Mt. Lake, Minn., and Rev. Meyn, a Lutheran minister from Nebraska, whose study of the Scriptures has turned his convictions completely over to the Mennonite position in doctrine. In the person of Prof. Warkentin American evan-

gelical Mennonites have received a rich inheritance from the Russian revolution. In the person of Rev. J. J. Esau blindness has apparently been a stepping stone for the Lord's providence in a life of glowing testimony.

The language problem is becoming acute in this district. But rash haste is avoided in the transition by a quite general attitude of sympathetic thoughtfulness.

A committee has been appointed as a result of a conference resolution, for the purpose of cooperating with the Freeman College Board of Trustees, to the end that a more intimate relation between the school and the churches be brought about. The Christian evangelical testimony of the school has been enlarged in recent years in a very encouraging way.

Out of three dozen ministers in this conference only two have come from communities of other conferences. Three German preparatory schools for students of high school age are conducted. A majority of the churches reported summer Bible schools. Freeman College, as an accredited institution of higher education, serves the territory well. The statistical record of the conference shows a healthy growth. Sectional young people's conferences are among the new undertakings.

Missionary interest is one of the prime motives of these churches, however, the almost total crop failure in those parts of South Dakota, where the Mennonite churches are located, is seriously affecting their ability to give for the present. Evangelization work in new districts has been carried forward for a number of years with marked success. Rev. J. C. Kaufman has labored faithfully in Montana and North Dakota. Within recent months sweeping revivals have been experienced in those same communities through the evangelistic work of Rev. J. J. Esau.

The Henderson Congregation, the largest in the conference, where the 1932 sessions will be held, undertook the building of a substantial addition this summer for its Sunday school of over 700. Shortly before the time of dedication the entire structure was destroyed by fire. With the vigor of its evangelical faith the congregation has undertaken the task of rebuilding on the same foundation. This is

telling evidence of that Biblical atmosphere that permeates that congregation, and at the same time it is an example of the loyalty to the Gospel that quite generally is present in the conference and in the conference churches.

SOME ACTIVITIES OF THE WESTERN DISTRICT CONFERENCE DURING THE YEAR 1930-31

Perhaps one of the strong points of the Western District Conference is its complete organization. Every phase of work done by this body has its committees. Being a delegate body the conference at its annual session fills all the vacancies on the committees by election and thus sets them at work until the conference again meets to receive their reports. Difference of opinion has been expressed whether such reports at the annual session of the conference are of a business type only or also act in an inspirational way. When the Apostolic Council met in Jerusalem to break down the partition between Jews and Gentiles and to settle a vexing question the main help to come to a general understanding came from the reports given by the missionaries and by Peter the Apostle. Those reports were certainly inspirational and not merely business like. In the light of this example the work of the Western District Conference is business as far as the elections and other similar matters are concerned and inspirational as far as the reports from the various committees and educational papers which are read are concerned.

The work of the Home Mission Committee is quite wide in its scope. It comprises the itinerant work among the scattered groups and organized churches without a pastor in the states of Kansas, Oklahoma, Colorado and Texas, the work of full time pastors who serve several of these named churches, the protracted meetings to be held during the year at many different places within the conference circle and also special work that may come up at different times. Within the last two years the City Mission work in Wichita, Kansas, has also been carried on and is under the direction of the Home Mission Committee of the conference. As a full time worker Rev. Rudolph Schmidt,

who resides at Montezuma, Kan., served the group there and also at Plains and Greensburg, Kan. He takes turns at the three places, and also conducts Bible study classes and song services during week days. Rev. J. W. Bergen is also a full time worker. He is stationed at Ransom, Kan., and also serves Hanston, Kan. His work is of the same nature as that of Rev. Schmidt. Sunday School is held by these groups every Sunday morning. At these two districts about 40 new members were added to the church through baptism in the last year. The scattered groups were also taken care of. Various pastors have served the groups at Colby, Kan., Vona and Kirk, Colo., Taloga, Okla., and the group newly organized at Texline, Texas. The Home Mission Committee serves also in the arrangement of protracted meetings. Various churches desire to have some minister serve them at specified times with a series of Evangelistic sermons or with Bible Study meetings. It is left to the individual church to ask a minister to serve them or to have the work done through the committee. A number of churches prefer to have the committee send some one to serve them. This is done and the work generally proves very edifying to the church served.

The City Mission at Wichita, Kan., was started about two years ago. The Conference does not have its own church here yet, and so the group meets in the Church of the Adventist congregation. Rev. Arnold Funk of Hillsboro, Kansas, was employed here as full-time pastor for more than a year, but he was called by his home church as their pastor when Rev. W. Ewert passed away and so the work is now done by Rev. C. E. Krehbiel of Newton, Kan. He serves here as part-time minister. The work is progressing nicely, a Sunday School has been organized and services are held every Sunday morning and twice a month on Sunday evening. The average attendance at the morning meetings is about 30 while that of the evening meetings is a little more. While small in its beginning and number the members are very willing to help and spiritual blessings are not wanting. The work is growing as it is continued. Rev. Krehbiel's last reports were very encouraging.

Special work sometimes comes up. The com-

mittee is called upon to hold baptismal services, to serve at the Lord's Supper, conduct marriage ceremonies, to serve at funerals, etc. All of these activities require much work but are done for the Master. The financial depression also made itself felt in the treasury, but the churches have always been willing to support the work, so that this has not been a great burden to the committee.

The Committee on School and Education has laid out plans to engage a worker and organizer in Religious Education. His work is to visit the congregations in turn and arouse greater interest in all phases of Christian education in the Home, in Sunday School, Daily Vacation, Bible School, Day Schools, Young People's Societies and Young People's Retreats. There is a large field to operate on, to strengthen the weak parts, to make existing activities more effective and organize new activities where needed. A start in this work was made some time ago and was very encouraging but as the worker could only be had for a limited time, the whole experiment came to a standstill and as hard times have set in not much has been done in this line. A start has been made in the organization of Leadership Training Schools under the able direction of this committee and it is hoped that this work will be continued. This committee has also worked on an English song book suitable for the home and religious schools. They were assisted by the music teachers of Bethel College in this work. The book is now in its final stages and will soon be printed. Someone may say: "Such work should be placed in the hands of the Publication Board of the General Conference." In reply it may be said that it is the characteristic of the western people not to wait a long time for things they need. And as the General Conference only has its session every three years a long delay could not be avoided. So if they can create things they need they are quick to do it.

The reports from the various Hospitals showed that a large amount of work has been done for the sick and the aged.

The Sunday School Convention had its annual meeting in May and was well attended.

Well prepared papers were read and interesting discussions followed.

The Christian Endeavor Convention of the Western district had a nice program again this year being held at the Emmaus Church near Whitewater, Kan. The Convention theme was: "The Teaching of Christ and the Youth of Today." Sub-topics: (a) What the Young People of today see in Christ; (b) What has Christianity to offer the youth of today? (c) Coinciding Christ and the Thinking of Today.

The project of financing the Girls' Home in Saskatoon was finished and the next project to be taken up is to raise a fund to buy a sterilizer for the Mission Hospital in India.

The annual Song Festival was held in the Eden Church, Moundridge, Kan. An increase in the participation on the program was noted as a number of the smaller churches also took part. A large audience listened to the various numbers which were given alternately in the church and a large tent.

The request: "Son go work today in my vineyard," still comes as a call to us. The little church which began in Jerusalem with the twelve disciples of Jesus spread in ever-widening circles. More and more people are becoming followers of Jesus until at last he will be known in every part of the earth. But every one of us must do his share in this task.

C. C. Wedel, Pres. Western Dist. Conf.

THE PACIFIC DISTRICT CONFERENCE

Our two coast conferences offer a wide contrast as to proximity of the churches within the district. Whereas the Eastern Conference churches are all grouped within one end of one state, the Pacific Conference churches stretch out from Washington and Idaho down to southern California, a distance of nearly 2,000 miles. And at that, the Pacific Conference has the smallest total membership of our six district conferences. These are serious handicaps when it comes to frequent fraternal gatherings of the various auxiliary organizations in church life, nevertheless, we find that there is a very wholesome and inspirational atmosphere prevailing whenever we do get together. Possibly our

conference sessions mean more to us just because it is so difficult to get together.

Some phases of conference work are being carried on as sectional work. The young people's gatherings are of this nature. The northern churches have their annual get-togethers and so do the California churches. We look upon this young people's work as a very important part of our conference work. The California young people, for instance, have an annual convention. They elect their own officers, who meet at some central location at least once a year. The annual convention is held in rotation among the various California churches. The Northern churches had a very successful Young People's Retreat at Lind, Washington, in the summer of 1931. The California churches had theirs up in the mountains near beautiful Lake Sequoia, 45 miles north-east of Reedley.

The Field Secretary, whose traveling and other expenses are being paid out of the conference treasury, is in many ways a connecting link among the different churches. Through her visits and correspondences she keeps in close touch, especially with the young people's work, and imparts information as needed. A very interesting and helpful piece of work that she has done for a few years is to edit a small paper called, "The Pacific District Worker's Exchange". This little four-page paper is printed on a mimeograph machine, reporting the interesting events from all the various churches of the Conference, and sent to the leaders of the churches, one copy for about twenty church members. At the last conference it was suggested that a few more copies be sent to each church. The expense is carried by the Conference treasury.

Our largest task as a financial undertaking is the support of the Portland Mission. The General Conference Mission Board remunerates the worker, but the Pacific Conference pays the other expenses, as church rent and house rent for the worker, and other incidentals not covered by the small band of local supporters. The Portland work has encouraged us all by its growth and progress. About 85 are thus far enrolled in the Sunday school. At the close of the last conference session, on

June 29, 1931, five girls were baptised by Rev. W. S. Gottshall and together with six other persons who had presented their church letters, a congregation was organized. Another congregation was organized that same night 75 miles south of Portland, at Albany, Ore., with 17 members. At the latter place they have a Sunday school enrollment of close to 100.

The church at Dos Palos with a Sunday school of about 100 and a church membership of 24, received a new leader during the past conference year, when Rev. Daniel Gerig, formerly of East Freedom, Pa., came to be their pastor.

Our Field Secretary reports that during the past year the following gains can be reported for our churches: church membership, 283; Sunday school enrollment, 740, and C. E. membership, 180. Thus our Conference is endeavoring to carry on her share of the work for the Master.

J. M. Regier, President, Reedley, Calif.

THE UNITED MENNONITE CHURCHES IN ONTARIO

Everybody is groaning under the burden the present general depression has put upon us. Income is constantly decreasing but expenses won't decrease. We have unemployed, poor and sick people to look after. Hospital bills are to be paid and the ever increasing need of our fellow believers and close relatives in Russia challenge us, so that we cannot limit ourselves to contributing a tenth to the Lord's business but have to help and to give almost everything we can spare, and sometimes even more than that.

But still we are alive and keep on going and building our churches and supplying the spiritual needs of the members of our churches and their people. Our good Lord is upholding us by the right hand of his righteousness. Maybe we are not so very aggressive in recruiting new members. Our statistics show a decrease of 54 members in the current year, against an increase of 102 members, so that the clear gain in membership is only 48. But we try hard to obey the command of our Lord: "Hold fast that

which thou hast, that no one take thy crown!"

Our main attention is directed toward the education and spiritual development of our children and young people. Christian Endeavorers become more active, Sunday School work is being done more efficiently, Sunday Conventions are held from time to time, and on September 13th we had a very fine "Saengerfest" with six choirs of our churches participating. The large Victoria Hall at Vineland, Ontario, was crowded to capacity, every seat taken and a number of visitors standing in the aisles. There were gathered approximately 115 singers and 500 listeners, and the whole crowd was moved with the desire to be present when the great "Hallelujah" of Revelation 19:6-8 will be sung.

We are still reorganizing the structure of our three churches. At present we are appointing Elders (Bishops) for every church separately so that the churches may become more independent of each other. This will help that the members will be more properly cared for by their pastors, who will be enabled to look more closely into the affairs and struggles of the individuals in their churches, and therefore to more sufficiently help them along.

"Jehovah is good; his lovingkindness endureth forever, and his faithfulness unto all generations."

That's what we say in spite of depression, hard labour, care and struggles. We are well off in this land of freedom and peace and we never will cease to thank God for granting us the privilege of coming here and escaping the terrible persecution which so long threatens our brethren and sisters in Russia. And we also never will cease appreciating the help rendered us by the American and Canadian churches. May the Lord repay you what you have done for us.

We are all well.

If only the Lord would redeem our suffering loved ones in Russia!

Yours in the Lord's service,

Jacob H. Janzen.

Waterloo, Ontario, Canada.

MISSIONS

OUR FOREIGN MISSION WORK

I. Historical Data

Board organized 1866.

First Missionaries to American Indians, Dr. and Mrs. S. S. Haury, 1880.

First Missionaries to India, P. A. Penner and J. F. Kroeker, 1900.

First Missionary to China, H. J. Brown, 1911.

II. Missionaries

	India	China	America
Ordained	25	18	15
Wives (included above)	9	6	7
Physicians	3	1	..
Nurses	2	2	..
Lady teachers	1	..	..
Furloughed, having taken positions in America.....	2	..	..
Total.....	33	21	15

III. Native Workers

	India	China	America
Ordained evangelists (pastor).....	1	..	..
Unordained evangelists	37	31	11
Teachers (men)	51	18	..
Teachers (Women)	18	10	..
Bible Women	36	17	..
Physicians	3	1	..
Nurses	2	2	..
Other workers	15	29	..
Total	162	130	11

IV. Churches and Institutions

	India	China	America
Organized churches	6	6	7
Outstations	17	14	5
Size of field (sq. mi.).....	4,325	4,500	2,000
Size of field (sq. mi.).....	4,325	4,500	2,000
No. Baptisms last year.....	62	89	398
Communicant members	1,167	849	398
S. S. Enrollment	2,215	1,145	168
Day Schools	27	27	..
Pupils	1,635	652	..
Hospitals	1	1	..
Patients treated	12,600	3,609	..

V. Financial

Receipts during the last fiscal year.....	\$112,817.84
Disbursements	126,479.27

VI. Urgent Property Needs

An auto for Dr. Pannabecker, China.

A dwelling house and hospital at Basna, India.

VII. Workers Needed

A second doctor for China.

A doctor for the lepers in China.

"The gospel of Christ is the power ('dynamis') of God." Rom. 1:16.

Yes, this power, this spiritual "dynamite" as Dr. Stange, the fiery leader of youth in Germany, called it at the recent Y. M. C. A.

convention in Cleveland, O., is still at work, and continues to "turn the world upside down". Acts 17:6. It is remarkable that this testimony in such a drastic form first came from the heathens themselves. And even now heathen nations often blame the missionaries for much of the unrest in their countries, as is now the case particularly in China. But India also is at unrest. Yesterday a letter arrived from there closing with these words: "India is in a turmoil, and one does not know just what will become of it." Another letter from China has just arrived of four pages, describing the recent bandit trouble in Tamingfu, where two of our missionaries were held captive pending the outcome of negotiations between the bandits and the government troops. For nine days they were in suspense, so that the troops got impatient and broke through the city wall, and freed the missionaries. All the time the missionaries worked against bombarding the city, and while they could not entirely prevent it, it undoubtedly did some good. Yes, the missionaries are, first of all, messengers of peace, even if they turn the wrong side of the world down. Is there any connection between missions and bloodshed? Christ prophesied that it would be so. Luke 12:51.

So in the midst of strife and turmoil the battle for peace is progressing with the sword of the spirit in the hands of the missionaries and the sword of steel in the hands of the world. While the treasury did not permit of late to expand the work, the furloughed missionaries have now all returned, or are about to return, except four. There are 68 missionaries in all, and 303 native helpers. While not all belong to the 300 Gideonites, a goodly number do, and Midianites are being conquered. Last year 173 souls were won for Christ, which is more than three souls every Sunday in the year. That is encouraging, but how much better it would be, if it were a thousand souls every Sunday! Even at that it would take about 60 years to gather in all those that are on our three mission fields in America, India, and China with nearly three million souls.

A few years ago when times were better,

our missionaries in India said they needed fourteen more workers, and China reported that five more workers were needed. Of late very little has been said about this need on account of the treasury, except that the need for a special doctor for the Leper Asylum in India is now strongly emphasized, and also a second doctor for China. Special gifts to send a doctor are welcome.

When one considers the many hindrances and problems, both on the home base and on the field, it is a miracle that missions still can continue. Only heavenly dynamite can overcome all obstacles. In order to spur us all on to much thought and prayer for the solution of mission problems, it may be well to mention here some of them:

1. Among the Indians in America there is still the problem of reaching all of them with the gospel, because in Oklahoma and Montana they are so scattered, and in Arizona they are so unwilling to come. The translation of the New Testament into Cheyenne is still going on and will help to solve the problem. Another great help is a little paper, the "Messenger", which is sent by the Oklahoma workers into the homes of the natives. Bro. Duerksen has just finished a new edition of the Hopi song book with music, containing 128 songs nicely printed and bound. This will also help to solve the problem because the Hopis are great lovers of music.

Then there is the peyote problem, which is doubly hard to solve, because it has a double hold on the Indians, both physically and spiritually. It gives them a kind of intoxication under which they feel happy as if in paradise, seeing exquisitely beautiful colors, etc. Then they also make a religious ceremony of its eating, calling it their "Lord's Supper", so that they do not need the church. They have this feast usually on Saturday nights, which makes them unfit to attend Sunday services.

2. In India there is still the caste problem, although it is slowly being solved. At present it takes heroic courage for the higher caste people, even if they believe in Christ, to break the family ties. Recently such a one said to Bro. Moyer: "I believe in Christ, and am often about to ask for baptism, but then it is just awful for me. Why do I not have the power

to break loose? Pray for me."

3. In China there are just now two outstanding problems, the indigenization of the native churches, and the registration of schools. The former has been partly solved by a new constitution on a 50-50 basis between the mission and the churches, but that is only one step, and an experimental one at that.

The question of the registration of schools is being presented from different sides in our church papers, and so need not take much space here. The gist of the problem is that no religion is to be taught in the schools, nor religious exercises practiced, and the picture of Sun Yat Sen is to be paid weekly homage with bowed head for a few minutes, which many consider idolatrous. The government does not consider it a religious exercise, all such exercises being forbidden. If it is not a religious exercise, it seems to be much the same thing as our flag salute in the schools with the pledge. But the fact that "ancestor worship" is so generally practiced in China, and that many liberal Christians are also heading clearly toward man-worship, makes this a doubly difficult problem in China. It would seem, that if schools are registered, only reliable, Spirit-filled teachers should be put in charge of them. That may mean but few schools, but better few than dangerous ones. In this sense the board has expressed itself in favor of registration in order not to be disobedient to the law.

We undoubtedly all see that there is ample reason to "pray without ceasing", and at the same time continue to study the different problems thoroughly.

P. H. Richert.

HOME MISSIONS

In 1872 Home Missions is mentioned for the first time in the records of our Conference. The first call extended to a worker in this field was in 1878, and the first financial report on record was given in 1881 when the contributions for the year amounted to \$397 of which \$129 were used and \$268 remained in the treasury at the end of the Conference year. This is much more than the Home Mission Board has in the treasury today. Thirty years later nearly ten thousand dollars was needed, this year we should have three times that amount to cover our urgent needs and pay our debts. Beginning 59

years ago with one traveling minister, we have today 30 workers that are wholly or partly supported by our Board.

From the financial point of view, like almost every other business, the Home Mission work is unprofitable. But in the spiritual sense this is not so. In several of our fields we can notice marked progress and a forward step.

The Immanuel congregation in Los Angeles, which had been under the care of the Home Mission Board, since its birth at Avenue 19, and in 1924 was moved to its present location at 79th St., has become a self-sustaining and independent congregation since April 1, 1931, the Home Mission Board providing the lady worker only.

The church building at Hutchinson, Kansas was inadequate to accommodate the growing Sunday school and congregation, built a substantial addition to their churches at a cost of over five thousand dollars, toward which the Board had promised to contribute \$1000, but to date could only pay them less than four hundred.

The work in Chicago and Altoona, Pa., are holding forth remarkably well under the distressing industrial conditions. The work in Portland, Oregon which so far was carried on jointly with the Pacific District Conference, had assumed such proportions, that at the time of the meeting of the above named Conference and the annual meeting of the Home Mission Board at the same place, a congregation was organized. The Board is looking for a Superintendent and wife to take charge of the work here.

There are a few weak congregations that receive some financial support from the Board but in every case this aid is gradually withdrawn.

Evangelism and Bible Instruction is now practically out of our programme, the local pastors and congregations take care of that, to some extent.

In Saskatoon, Saskatchewan, there are a large number of Mennonites which had no pastoral care, they were temporarily supplied by visiting ministers. There were also many of the Russian Mennonite immigrant girls employed in this city to do house work, these had no home and no care, no place where they could assemble, and no home to which they could go for counsel and protection. It therefore became necessary to make some provision for both classes. Since the first of the year Rev. J. J. Thiessen has been placed in charge of the Church Extension work there and is conducting services and Sunday School and Young People's Society, and at the same time the 75 girls there are finding in his house a home where they can gather, and in the pastor and his wife a father and mother that care for their welfare. They have no house of worship of their own but are using the Victoria school building. The work in the girls' home in Winnipeg has not changed materially. The enrollment there is 150.

The Canadian field among those who immigrated in recent years from Russia, is supplied mostly by itinerant ministers as before, and a few who are stationed permanently.

There would be much work for our Board to do if we had the financial support we should have, so we could take up new fields where Mennonites locate, both in cities and rural districts. By migrating to these places where we have no Mennonite congregation, so many of our people drift into other churches, and some are still drifting, who knows, into what? Our General conference loses a couple good sized congregations every year in this way. A wise fisherman will not only fill his basket with fish, but he endeavors to keep them in.

The Board works out an annual budget and announces to the congregations through the church papers, what is needed to carry on the work during the year. So far this seemed not

Location	Name of Worker	Member-ship	Accessions	Work Begun	Value Property	S. S. Enrollment	Running Expenses	Rec. from Gen. Treas.
73 and Laflin St. Chicago, Ill.	W. C. Rhea	63	11	1914	\$35000.00	300	\$3231.00	\$1500.00
2206 11th Ave. Altoona	L. H. Glass	73	10	1914	20000.00	125	293.00	900.00
Drake, Sask.	Edith Stiffler							
Great Deer, Sask.	M. M. Lehman	31	..	1927	.....	60	1183.00	910.00
Hutchinson, Kansas*	C. F. Sawatzky	No Report						
Mechanics Grove	J. J. Plenert	82	27	1922	16000.00	165	795.00	1200.00
Quarryville, Pa.	Wm. Harley King	55	..	1914	8000.00	80	.....	1210.00
Smith Corner								
Upper Poplar Run								
E. Freedom, Pa.	Sylvan Lehman	No Report						

30 Workers, 3 Lady Workers, 1 Unordained.

Girls' Home, Winnipeg, Man., 412 Bannatyne Ave., A. J. Fast Supt.\$2278.00| \$2137.00
 Girls' Home, Saskatoon, Sask., 337 5th Ave., N., J. J. Thiessen, Supt. 1055.00
 For Canadian Ministers doing itinerant work 4800.00

*For addition to church building, from Cong., \$2000. From H. M. Board, \$394.

very effective. The better way would be to secure the funds by apportioning it out to the congregations. Until then the Home Mission Board will go begging, even in prosperous times, much more in times of depression.

W. S. Gottshall, Sec. H. M. B'd.

ACTIVITIES OF THE MENNONITE CENTRAL COMMITTEE

By Levi Mumaw

The Mennonite Central Committee has again extended its service to our unfortunate brethren in their effort to establish a new home where they can exercise their religious convictions during the past year. This report is being prepared especially for use in the Year Books of our cooperating Mennonite groups.

The main task of the year has been the care of the Russian Mennonite colony in Paraguay. This work having been undertaken by the Committee at the request of a representative body of our associated groups of Mennonites of America. The close of the year, 1930, brought new hopes and cheer to the colonists but with a sense of sorrow because of the experiences of certain villages in the colony which had been visited by a serious epidemic of typhus. Their hearts were lightened because of the staying of the epidemic as well as the abundant rains following a long period of drought in that country similar to that experienced in the United States. Their sorrows were not all healed because of the loss of about 70 of their number through the epidemic and in some cases all of a family but one or two while in other cases the losses were not so heavy in a family, but quite serious because either the father or mother were taken.

Final reports from the colony revealed the fact that a number of cattle perished because of the drouth. This prevented many from breaking up enough ground, through the loss of the oxen, to plant sufficient acreage to raise enough food for this year. It was encouraging, however, to learn that after the rains began, although several months later than usual for that season of the year, there was an abundance of it to enable the planting and harvesting of a favorable crop with a fair second crop. Details of the amount of food raised

by the colonists have not as yet reached us.

In the early part of this year a special effort was made to help the colonists by the sending of Bro. T. K. Hershey, missionary in the Argentine, to visit them. His trip extended over a period of about five weeks and returned to his field of labor in March. The object of this special contact with the colony was to have Bro. Hershey render any aid possible by way of encouragement and suggestions and to report his findings to the Executive Committee of the Mennonite Central Committee. His report was duly considered and definite action was taken on his recommendation to have a more direct contact with the colony from the United States through the sending of a representative from the Executive Committee to aid the colonists in setting up for themselves a cooperative organization within the colony and to give more direct consideration to their problems. Certain recommendations were made for the development of their spiritual activities such as the provision of some Bibles, song books, etc. A general outline of the financial needs of the colony was given which has been given due consideration.

Not the least of the problems connected with the establishing of the colony has been that of providing the needed finances. Through strenuous efforts and special grants from organizations and individuals it has been possible to supply the necessary provisions. These demands were very heavy until the first harvest was gathered early in March of this year and since that time the burden has been lightened considerably but they have not yet become self-supporting and they will need our further assistance until the next crop is gathered in.

It will be remembered that their seasons are opposite from ours in this country, their planting season usually opening in September or October.

Two groups of Russian Mennonite refugees are being added to the colony this year. Under date of August 21 a group of 70 persons reached the colony. They were of those who had been detained in Germany with the hope of being permitted to enter Canada but found it impossible to do so and chose to go to Paraguay instead. The latest group left Germany under date of September 10, consisting of 65

souls. In this group were eight independent families and the rest were going to be united with families already established there. These were of those permitted to leave Russia by special grant for those who had been detained out of the families who had come out in the fall of 1929. This last group is enroute at the time of this writing, September 25, and are reported to reach Buenos Aires October 1 and will then proceed to Puerto Casada to join the colony in the Chaco.

The problems of the Committee have been greatly increased this year because of the shortage of funds to carry on the work. The demands in other parts have had due consideration. Special efforts were made to secure assistance for the needy refugees detained at Harbin, China. Ways and means were sought to make it possible to help them find a new home but our efforts have not yet become effective along this line. There are, however, certain prospects which may finally develop into definite action.

At the request of the Executive Committee, Bro. O. O. Miller, Assistant Secretary of the Central Committee, sailed from New York under date of August 8 for Brazil, Paraguay, and Argentina South America. His schedule called for an absence of about three months. His duties called for a visit to each of the colonies in Brazil and Paraguay in the interest of the work of the Committee. According to information at hand, he visited the colony in Brazil and is now (Sept. 25) with the colony in Paraguay. After his work is finished here he will return to the Argentine to visit the American Mennonite missions located in that country, expecting to again reach New York in November. A cable report from Paraguay

indicates that the colony will need \$2,250.00 each for the months of November and December, \$1,500.00 for January of next year and then slightly less per month for February and March. The task of our Committee will include the forwarding of these funds as they are being supplied by our constituencies. A general report will be given on Bro. Miller's return.

This report would not be complete without referring to the religious activities of the colony. A number of special Bible Conferences have been reported. Three distinct organizations or conferences have been effected by the refugees, affiliating themselves in similar bodies from which they had come in Russia. Sunday schools have been organized and a general Sunday school meeting has been reported. 58 accessions to the church organizations by water baptism have been reported. In a special letter of thanks drawn up at a general harvest thanksgiving service which was held May 10, 1931, we glean the following statement:

"On this day we feel ourselves especially indebted to return to our Heavenly Father the thanksgiving of our hearts for the help He has granted us in the year that is passed, and for which we, notwithstanding various difficulties, were permitted to harvest from our fields.

"But we also thank you, dear brethren, and in a special way the dear brother, Prof. Bender, for all that you have done for us. We do not find words sufficient to express to you our gratefulness. Gladly we would at some time do this orally, but since this is impossible, we must commit it to paper."

Scottdale, Pa., Sept. 25, 1931.

THE BETHEL HOME FOR THE AGED

Newton, Kansas

In many circles, particularly in Mennonite communities, the idea of having aged people go to an old people's home and being cared for there rather than in their own home or in the homes of their children is looked upon with hesitancy, if not with positive disfavor. As Mennonites we have been taught to respect

and honor our old people, particularly our parents. Likewise has it been impressed upon us that it is our duty to care for them in their old age and to make their declining years as agreeable and comfortable as possible. And somehow we have conceived the idea that when we allow our old people to go to a home for aged

we are not living up to these time honored duties which devolve upon us.

It is well that we feel so deeply our obligations toward our parents and other older relatives, but it is a question that is worthy of serious consideration at least whether we are best fulfilling our duty toward our elders by trying to keep them in their own home or caring for them as best we can in the homes of the children, or by allowing them to go to an old people's home. If an old people's home is conducted as it should be, that is, if the environment is positively Christian, and the old folks

is a misconceived idea, for a well conducted home for the aged is anything but a poor-house. On the contrary, it is a place that has been planned and built with the needs and the comfort of the old people in mind, and in such a home the old people are more comfortable and more independent and, therefore, also more contented than they are in many a private home. Under such conditions the home for aged is a real home to them and there is no occasion to associate it with a house for the poor.

The Bethel Home for Aged was planned and



Home for the Aged, Newton, Kansas.

are given the kind of care that they need and should have, then as a rule they will be happier in a home for aged and will be better cared for there than is possible in the average private home. Moreover, many fathers and mothers prefer that certain feeling of independence which the residence in a home for aged gives them, and they do not need to feel that they are in any way a hindrance or a burden to their children.

Another reason why many people object to letting their aged parents or other relatives go to an old people's home is because they associate this with the poor-house. But this again

constructed with the thought in mind to make it a "home" in every sense of the word. It is comfortably arranged and well equipped, and those who make their home there really feel at home. It is in charge of trained deaconess nurses who are prepared to give to those entrusted to them not only physical, but also spiritual care. Their aim and ambition is to minister not only to the body, but also to the souls of all who are in the Home. The Bethel Home for Aged is owned and controlled by the Bethel Deaconess Home and Hospital Society, and only Mennonites can be members and hold office. The service of the Home, however,

is extended to any who are in need of such service, regardless of whether they belong to the Mennonite denomination or not. Up to the present time 87 persons have been admitted. Of these 16 were Mennonites, 59 belonged to 18 other denominations and 12 had no church affiliation. Since its dedication on May 9, 1926, the Home has been filled to capacity most of the time, and many applicants have had to be turned away. It is maintained by the fees

paid by residents and free-will offerings. For this reason gifts to the Home are always welcome and much appreciated. Annuities are especially desired, and on these interest up to 8 per cent per annum is paid, according to the age of the annuitant. Anyone interested is requested to write for information which will gladly be given. Our motto is "For the glory of Christ and the welfare of His needy ones."

J. M. Suderman, Supt.

BETHEL COLLEGE

Bethel College is the oldest Mennonite college now being conducted in America. From its very inception it has been an undertaking of faith and sacrifice. At the time of its founding conditions did not look so very favorable to call another school into existence. The school at Wadsworth, Ohio, the General Conference School, had closed its doors for lack of support. When the immigration from Russia dotted the Kansas prairies with the sod houses of the new settlers, these sturdy, God-fearing pioneers soon noticed the lack of educational facilities, especially did they miss education with a religious emphasis. They had had their own schools in the country from which they came. They therefore felt the need of an institution where their own religious leaders could be prepared.

The broken prairie had scarcely yielded its first reluctant crop when a school meeting was held in the Alexanderwohl community to discuss educational needs and how to meet them. A school was started in the country. After a year's existence there it was moved to Halstead into better quarters. There a school of an academy grade was operated for ten years. Although it was the only Mennonite school in America, it had an enrollment of only thirty-five one year. It was in that year though that the plan for a full college was conceived which culminated in the launching of Bethel College. The plan was so audacious that it seemed foolhardy to some. At one time it almost failed under the severity of the test imposed upon it. The cornerstone of the building was laid in the fall of 1888. Then building operations had to cease. Hard times seemed to make further

building progress impossible. Then there was a heroic response to the appeal to sacrifice for the Lord's cause. Noble gifts came out of the very poverty of the people. Incidents like the following occurred: Rev. David Goerz, soliciting for the support of the school, approached a man plowing with a two-horse plow, and asked him for a gift for the school. The man owned a team of horses, a plow, a harrow, and eighty acres of land with a heavy mortgage on it. But he signed up one hundred dollars for Bethel College. In after years, when better crops and prices had enabled him to buy several more eighties and give several more hundred dollars to Bethel, he would smile and say, "My neighbors called me foolish for promising what I did not possess, but I did it with faith in God, and He did not leave me in the lurch."

Many repetitions of such sacrificial gifts made the erection of the main building possible, and in 1893, the school opened its doors to students. At first most of the courses offered were on the academy level. Gradually the academy courses were decreased and the college courses were increased. A few years ago the academy was dropped altogether. The work done at present is of college type only. Since the year 1916 the state department of education has given full credit for the four years of work that the college does. A goodly number of our students have been elected to fellowships in some of the better universities of our land. Some have teaching positions in universities.

Bethel has been especially successful in placing applicants for teaching positions. For sev-



Science Hall, Bethel College

eral years past we have had the record for placing the highest per cent of applicants in the state. School boards take kindly to our graduates, because they find them conscientious beyond the average. This is a noble heritage from a noble ancestry. The school as such deserves only part of the credit. Sacrificial life in the ancestors should at least become an incentive to faithful life in posterity.

Some of the graduates of Bethel have entered the legal profession, though not many, others are in medicine. A few are in commercial research work. Some are business men and bankers. Some have gone back to rural communities and are exerting a wholesome influence there. Social welfare work is offering a field of usefulness to others.

A very large number of Bethel's graduates have entered definitely religious work. They are in pulpits from coast to coast in our own country. There is no foreign mission field of our General Conference that does not have Bethel graduates as workers, in fact, in most fields they are in the majority.

Some who should be supporters of the school content themselves by pointing out past mistakes. The school pleads guilty. Neither is it so conceited that it promises no mistakes in the future. It is still on this side of heaven. It is still conducted by fallible human beings. But it seems as though the Lord condescends to bless even institutions that are not perfect. That is our hope.

J. W. Kliever.

The Missionary Interest Among the Mennonites

An important contribution to Mennonite literature was made during the past year with the publication of "THE MISSIONARY INTEREST AMONG THE MENNONITES", a book of 416 pages by Dr. Edmund G. Kaufman. The author was formerly a missionary to China under the Foreign Mission Board of the General Conference where he did outstanding work in education. Later he was acting dean at Bluffton College and at present he holds the position of Vice-President of Bethel College. The book was written as a Ph. D. thesis at the University of Chicago. Dr. A. G. Baker, Professor of Missions in the University, writes the introduction.

There are seven chapters: I. Mennonite Migration to North America. II. The Sect Cycle and the Non-Missionary Mind. III. The Missionary Interest and the Organization of the "General Conference of the Mennonite Church of North America." IV. The Later Development of the Missionary Interest Among the General Conference Mennonites. V. The Development of the Missionary Interest Among the Old Mennonites. VI. The Missionary Interest in Smaller Mennonite Bodies. VII. Concluding Statement and Summary. Besides these chapters there are two appendices, the first giving a detailed account of the history and work of the General Conference Mission

in China, and the second a similar account of the Old Mennonite Mission in India.

The value of the book lies not only in the wealth of factual material that the author has gathered together. He not only describes how and where mission work was organized by the various branches of Mennonites during the past 50 years and the nature of its development, but he goes behind the facts and gives us a philosophy of missions in the Mennonite church. Who first thought about doing mission work and why? What was there in the Mennonite view of life which helped or hindered the missionary outlook? What were the social factors in Mennonite life which affected missionary work? What caused Mennonites to divide into many different branches and what bearing did this division exert upon the mission work of the church? What in turn has been the influence of organized mission work upon the life of the church? These are some of the questions which the author seeks to answer.

As to missionary facts and figures the book might be called an encyclopaedia of Mennonite Missions. It contains 29 statistical tables and 28 figures and graphs which give at a glance a view of Mennonite Mission work over the whole world by all the branches of the church. If you want to know how many missionaries were sent to foreign fields in 1906, or

how much the General Conference contributed per member in 1927, or how many Mennonite Religious Periodicals are published and when they began, or the names of all the workers who have served in the Central Conference City and Foreign mission fields, or how many city missions the Old Mennonites have and when they were founded, you can find the answer in this book. The work is well documented so that the reader may know from what sources the author secured his information.

Too many of us must confess ignorance of our own denomination. Dr. Kaufman has help-

ed us to know ourselves, who we are, where we came from, and why we are as we are. The style is clear throughout and frequently is vigorous and direct so as to challenge the reader. The book should be in the library of every Mennonite minister and of every layman who takes an intelligent interest in the organized work of the church. It is published by the Publication Board of the General Conference and can be had from the Mennonite Book Concern, Berne, Indiana, for \$2.50.

Lester Hostetler.

THE INTERNATIONAL S. S. LESSONS FOR 1932

JANUARY

3. THE SON OF GOD BECOMES MAN.

Lesson: John 1:1-18.

Golden Text: John 14:9.

Devotional Reading: Phil. 2:5-11.

10. THE FIRST DISCIPLES.

Lesson: John 1:35-49.

Golden Text: John 1:29.

Devotional Reading: Isaiah 53:4-12.

17. JESUS AND NICODEMUS.

Lesson: John 3:1-16.

Golden Text: John 3:16.

Devotional Reading: I John 5:1-5.

24. JESUS AND THE SAMARITAN WOMAN.

Lesson: John 4:9-26.

Golden Text: I Tim. 1:15.

Devotional Reading: Isa. 55:1-7.

31. JESUS FEEDS THE MULTITUDE.

Lesson: John 6:1-13, 48-51.

Golden Text: John 6:35.

Devotional Reading: Psalms 34:3-11.

FEBRUARY

7. THE SLAVERY OF SIN (Temperance Lesson).

Lesson: John 8:31-36.

Golden Text: John 8:34.

Devotional Reading: Rom. 8:1-10.

14. JESUS AND THE MAN BORN BLIND.

Lesson: John 9:1-11, 30-38.

Golden Text: John 8:12.

Devotional Reading: Isa. 42:1-7.

21. JESUS THE GOOD SHEPHERD.

Lesson: John 10:1-16.

Golden Text: Psalms 23:1.

Devotional Reading: Psalms 23.

28. JESUS RAISES LAZARUS FROM THE DEAD.

Lesson: John 11:32-44.

Golden Text: John 11:25.

Devotional Reading: I Cor. 15:50-58.

MARCH

6. JESUS WASHES HIS DISCIPLES' FEET.

Lesson: John 13:1-15.

Golden Text: Matt. 20:28.

Devotional Reading: Isa. 52:13; 53:6.

13. JESUS COMFORTS HIS DISCIPLES.

Lesson: John 14:1-18.

Golden Text: John 14:27.

Devotional Reading: Isa. 40:1-8.

20. JESUS DIES ON THE CROSS.

Lesson: John 19:17-22, 25-30.

Golden Text: I Cor. 15:3.

Devotional Reading: Rom. 5:1-8.

27. JESUS RISES FROM THE DEAD. (Easter Lesson).

Lesson: John 20:11-20.

Golden Text: I Cor. 15:20.

Devotional Reading: Rev. 1:10-18.

APRIL

3. GOD IN CREATION.

Lesson: Gen. 1:1-5, 26-31.

Golden Text: Gen. 1:1.

Devotional Reading: Psalms 8.

10. HOW SIN BEGINS.

Lesson: Gen. 2:15-17; 3:1-8.

Golden Text: Matt. 26:41.

Devotional Reading: Psalm 1.

17. THE CALL OF ABRAM.

Lesson: Gen. 12:1-9.

Golden Text: Gen. 12:2.

Devotional Reading: Heb. 11:8-10; 17-19.

24. ABRAM'S GENEROSITY TO LOT.

Lesson: Gen. 13:5-15.

Golden Text: Rom. 12:10.

Devotional Reading: Psalm 133.

MAY

1. ISAAC AND HIS WELLS.

Lesson: Gen. 26:12-25.

Golden Text: Prov. 15:1.

Devotional Reading: Matt. 5:1-12.

8. ESAU SELLS HIS BIRTHRIGHT.

(Temperance Lesson).

Lesson: Gen. 25:27-34.

Golden Text: I Cor. 9:25.

Devotional Reading: Heb. 12:14-17.

15. JACOB AT BETHEL.

Lesson: Gen. 28:10-17.

Golden Text: Gen. 28:15.

Devotional Reading: Psalms 139:1-12.

22. JACOB AND ESAU RECONCILED.

Lesson: Gen. 33:1-11.

Golden Text: Eph. 4:32.

Devotional Reading: Matt. 6:9-15.

29. JOSEPH THE DREAMER.

Lesson: Gen. 37:1-11.

Golden Text: Rom. 12:17.

Devotional Reading: Prov. 3:1-6.

JUNE

5. JOSEPH THE WORKER.

Lesson: Gen. 41:46-57.

Golden Text: Prov. 22:29.

Devotional Reading: Luke 19:11-23.

12. JUDAH THE TRUE BROTHER.

Lesson: Gen. 44:18-34.

Golden Text: Psalms 133:1.

Devotional Reading: Psalms 26:1-7.

19. JACOB THE AGED FATHER.

Lesson: Gen. 46:1-7, 28-30; 47:7.

Golden Text: Exodus 20:12.

Devotional Reading: Luke 2:41-52.

26. REVIEW: WHAT WE HAVE LEARNED FROM GENESIS.

Golden Text: Rom. 8:28.

Devotional Reading: Heb. 11:4-22.

JULY

3. CHILDHOOD AND EDUCATION OF MOSES.

Lesson: Exodus 2:1-10.

Golden Text: Prov. 22:6.

Devotional Reading: Psalms 119:9-16.

10. THE CALL OF MOSES.

Lesson: Exodus 3:10-15; 4:10-12.

Golden Text: Exodus 3:12.

Devotional Reading: Isaiah 6:1-8.

17. THE PASSOVER.

Lesson: Exodus 12:21-28.

Golden Text: I Cor. 5:7.

Devotional Reading: Psalms 63:1-7.

24. THE DELIVERANCE AT THE RED SEA.

Lesson: Exodus 14:10-16, 21, 22.

Golden Text: Exodus 15:2.

Devotional Reading: Psalms 37:1-7.

31. THE GIVING OF THE MANNA.

Lesson: Exodus 16:1-5, 14, 15, 35.

Golden Text: James 1:17.

Devotional Reading: John 6:32-40.

AUGUST

7. THE TEN COMMANDMENTS. I.

Lesson: Exodus 20:1-11.

Golden Text: Deuteronomy 6:5.

Devotional Reading: Psalms 19:7-14.

14. THE TEN COMMANDMENTS II.

Lesson: Exodus 20:12-21.

Golden Text: Leviticus 19:18.

Devotional Reading: Psalm 15.

21. THE TENT OF MEETING.

Lesson: Exodus 33:7-16.

Golden Text: Exodus 33:11.

Devotional Reading: Psalm 5:1-7.

28. GIFTS FOR THE BUILDING OF THE TABERNACLE.

Lesson: Exodus 35:21-29.

Golden Text: Proverbs 3:9.

Devotional Reading: Psalms 84:1, 2, 8-12.

SEPTEMBER

4. EVILS OF INTemperance.

Lesson: Isaiah 5:11-16, 22, 23.

Golden Text: Leviticus 10:9.

Dev. Rdg.: Psalms 24:1-6.

11. ISRAEL JOURNEYING TOWARD CANAAN.

Lesson: Numbers 10:11-13, 29-36.

Golden Text: Numbers 10:29.

Devotional Reading: Psalms 34:1-8.

18. THE REPORTS OF THE SPIES.

Lesson: Numbers 13:1-3, 25-33.

Golden Text: Psalms 27:1.

Devotional Reading: Psalms 95:1-7.

25. REVIEW: MOSES HONORED IN HIS DEATH.

Lesson: Deut. 32:48-52; 34:5-8.
Golden Text: Psa. 116:15.
Devotional Reading: Psa. 116:12-19.

OCTOBER

2. THE CHRISTIAN'S DEVOTIONAL LIFE.

Lesson: Matt. 6:5-15; II Tim. 3:14-17.
Golden Text: II Peter 3:18.
Devotional Reading: Psalm 122.

9. THE CHRISTIAN IN THE FAMILY.

Lesson: Luke 2:40-52; 10:38-42.
Golden Text: Psalm 101:2.
Devotional Reading: Psalm 101:1-7.

16. THE HOME AND THE COMING GENERATION.

Lesson: Gen. 18:17-19; Deut. 6:4-9; Mk. 10:13-16.
Golden Text: Prov. 22:6.
Devotional Reading: Psalm 128.

23. PROBLEMS OF THE MODERN HOME.

Lesson: Josh. 24:14, 15; Eph. 6:1-9.
Golden Text: Joshua 24:15.
Devotional Reading: Psalm 127.

30. THE CHRISTIAN AND LAW OBSERVANCE. (World's Tem. Sunday).

Lesson: Rom. 13:1-7; Gal. 6:7-10.
Golden Text: Gal. 6:7.
Devotional Reading: I Pet. 4:12-18.

NOVEMBER

6. THE CHRISTIAN AND WORLD PEACE.

Lesson: Psa. 72:9-17; Eph. 2:13-19.

Golden Text: Matt. 5:9.

Devotional Reading: Psa. 46:4-11.

13. MAKING A LIVING.

Lesson: Amos 5:11-15.
Golden Text: Rom. 12:11.
Devotional Reading: Prov. 30:7-9.

20. STEWARDSHIP OF MONEY.

Lesson: Deut. 8:11-14, 18; II Cor. 9:6-15.
Golden Text: Luke 12:15.
Devotional Reading: Matt. 6:19-24.

27. STEWARDSHIP OF LIFE.

Lesson: Mark 1:16-20; Acts 26:12-19.
Golden Text: II Cor. 8:5.
Devotional Reading: Matt. 6:28-34.

DECEMBER

4. LIVING WITH PEOPLE OF OTHER RACES.

Lesson: John 4:5-10; Acts 10:30-35.
Golden Text: Acts 10:34.
Devotional Reading: Luke 10:30-37.

11. THE CHRISTIAN'S USE OF LEISURE.

Lesson: Neh. 8:10-17.
Golden Text: I Cor. 10:31.
Devotional Reading: Phil. 4:4-9.

18. REVIEW: CHRISTIAN STANDARDS OF LIFE.

Golden Text: Luke 9:23.
Devotional Reading: Phil. 3:8-14.

25. GOD'S GIFT TO MAN (Christmas Lesson).

Lesson: Luke 2:8-20.
Golden Text: John 3:16.
Devotional Reading: Isa. 9:6-7.

GLEANINGS

1930

Sept. 1—Freeman Junior College began the twenty-eighth school year. Dr. Oliver Buswell, president of Wheaton College, gave the opening address.

Sept. 7—Rev. Carl Landes was fully installed as pastor of the First Church. Services were in charge of Rev. D. J. Unruh, President of the Eastern District Conference, assisted by Rev. N. B. Grubb.

Sept. 9—Bethel College opened with a registration of over two hundred.

Sept. 14—The Hereford Mennonite church at Bally, Pa., held its annual Harvest Home Service.

Sept. 17—Bluffton College opened with five new members on the teaching staff. Dr. Edmund Kaufman took over the duties of Dean Byers, who was on leave of absence.

Sept. 25—The Ministers' Conference of the Eastern District was held in the Bowmansville church. Rev. A. M. Fretz and Rev. W. S. Gottschall had leading parts on the program.

Sept. 27—The fifty-sixth Sunday School Convention of the Eastern District Conference was held in Zion church, Souderton, Pa. The con-

vention address was given by Miss Mary Ida Winder, Associate Secretary of the National Council for the Prevention of War.

Sept. 28—Ten new members were received into the fellowship of the Grace Mennonite church, Lansdale, Pa.

Sept. 28—The ordination of Rev. and Mrs. J. P. Suderman as missionaries to the Hopis in Arizona was held in the Brudertal church, Hillsboro, Kan.

Oct. 5—The Male Chorus of the Ebenezer Mennonite church at Bluffton, Ohio, gave a sacred concert in the Missionary church at Ft. Wayne, Ind.

Oct. 10—The friends and students of Bethel College gathered in the Chapel for a Founders day program, commemorating the laying of the corner stone for the Administration Building on Oct. 12, 1888.

Oct. 18—The 13th annual meeting of the Men's Brotherhood of the Eastern District Conference was held in the Hereford church, Bally, Pa.

Oct. 19—The Bethel College and First Mennonite churches, Newton, Kan., celebrated the 50th anniversary of our Indian Missions, at the City Auditorium. Rev. M. M. Horsch, Rev. P. H. Richert and Missionary G. A. Linscheid spoke.

Oct. 22-23—The 39th Western District Conference was held in the Alexanderwohl church near Goessel, Kan.

Oct. 23—Prof. D. E. Harder of Freeman College died at Hillsboro, Kan.

Oct. 26—The Young People of Ebenezer church, Bluffton, Ohio, sang in the Lima State Hospital in the Old Folks County Home and in the jail.

Nov. 2—The Dedicatory Services of the new church building erected by the Mennonite brethren in Winnipeg were held.

Nov. 7—Miss Helen T. Tieszen of Marion, S. Dak., sailed from New York. She had recently been appointed to the Congo Inland Mission in Africa.

Nov. 16-21—Dr. J. W. Kliever of Bethel College conducted a series of meetings in the Aberdeen, Idaho, church of which Rev. John E. Kaufman is pastor.

Nov. 23-28—The First Mennonite church of Christian at Moundridge, Kan., conducted a series of meetings.

Dec. 4-10—The annual Bible week of the Gretna Institute in Manitoba was held.

Dec. 4—The choir of Grace Mennonite church, Lansdale, Pa., gave the annual musical program in the Germantown church.

Dec. 14—The 21st annual rendition of the Messiah was presented by the Choral Society, Bluffton.

Dec. 25—The trustees of the First church, Philadelphia, served a Christmas morning

breakfast to the members of the congregation. This was followed by a Christmas devotional service.

Dec. 26—All the Mennonite Sunday Schools of Mountain Lake, Minn., held their annual S. S. Convention.

Dec. 27—The 69th meeting of the Mennonite Teachers' Association of Kansas was held in the South Mennonite church at Buhler, Kan. Addresses were given by H. F. Janzen, P. H. Richert, J. W. Kliever and others.

Dec. 28—The Burrton Mennonite church honored their minister, Rev. H. P. Krehbiel, who has served the church for twenty-five years, with a special service at the church, in appreciation for his work.

Dec. 28—Bethany church, Freeman, S. Dak., celebrated its twentieth anniversary by giving a special program.

Dec. 31—The closing service of the year was held at Bethel church, Mountain Lake, Minn., and the new year ushered in. Service was conducted by Rev. J. J. Balzer, Rev. N. F. Toews, and Rev. P. J. Friesen.

1931

Jan. 6—A ministerial meeting of Eastern District Conference was held in the German-town meeting house with a number of the leaders of the Philadelphia Friends as guests. D. J. Unruh gave the address of welcome to which William Harvey responded. Elmer Johnson, A. S. Rosenberger and S. M. Grubb gave addresses. The Friends, Dr. Max Reich and H. J. Cadbury also spoke.

Jan. 11—Dr. C. Henry Smith addressed the Vesper Service audience at Bluffton College on Problems of the Pacific.

Jan. 13-15—A Ministerial Conference of the Mennonite Ministers of Manitoba was held in Zion church, Winnipeg.

Jan. 18—The College Church Society gave a program in the First Mennonite church, Bluffton, on Racial Relationships.

Jan. 29—Rev. I. R. Detweiler took up his work as teacher of Biblical Literature at Bluffton College.

Feb. 1—John Bartel, who had served the church at Madrid, Nebr., was ordained to the full office of pastor by Rev. John Plenert, Hillsboro.

Feb. 1-6—Prof. George L. Robinson of the Presbyterian Theological Seminary, Chicago, delivered the annual Bible Lectures of the College at Bluffton.

Feb. 14—Rev. and Mrs. P. J. Wiens of the Mission in India celebrated their Silver Wedding Anniversary at Mahadei. The missionaries from various stations gathered for a breakfast after which there was a service in the church to which the Indians also were invited. In the evening there was also a surprise welcome for

the Thiessens who had just returned from their furlough in America.

Feb. 16-18—A meeting of the Foreign Mission Board was held at Bluffton, Ohio.

Feb. 20—Dr. C. D. Esch of the American Mennonite Mission at Dhamtari, C. P. India, died suddenly.

Feb. 20-22—The Kansas Western Missouri Student Volunteer Conference was held in Newton, Kansas.

Feb. 25—Dean Noah Oyer at Goshen College passed away at his home in Goshen, Ind.

March 2-9—Bible Week was held at the Oklahoma Bible Academy with Rev. P. H. Unruh from Goessel, Kan., speaker.

March 15-22—Rev. Earl Salzman had charge of the Pre-Easter Service in the Grace Mennonite church, Pandora, Ohio. Mr. Eldon Geiger of Decatur, Ill., acted as music director.

March 29—First Mennonite church, Aberdeen, Idaho, received fourteen new members into fellowship.

March 29—Rev. Edgar Toews was ordained to the ministry at the St. John's church, Rev. P. E. Whitmer being in charge of the program. Rev. John Toews of Aberdeen, Idaho, the father of Rev. Edgar Toews, performed the ordination.

March 29-April 5—Prof. A. E. Kreider of Witmarsum Seminary conducted special Bible studies at the First Mennonite church of Philadelphia. On the evening of Good Friday eight young people were admitted into church membership by the pastor, Carl Landes.

April 2—The Missionary Societies of the four Mennonite churches of the Bluffton and Pandora community held their annual meeting at the Grace church at Pandora, Ohio.

April 5—Funeral services of Rev. Jacob Snyder were held in the Roaring Spring Mennonite church.

April 5—A rededication service was held in the Deer Creek, Okla., church with the pastor, Rev. A. S. Bechtel in charge. Rev. J. F. Moyer of Newton, Kansas, a son of the congregation, and Rev. John Lichti of Medford, Okla., a former pastor, also spoke.

April 10-11—The California Mennonite C. E. Convention was held in the Upland, Calif., church.

April 17—Bethel College was host to the Officers Training Conference of the Y. M. C. A. of Kansas. Forty-three delegates representing nine colleges attended.

April 19—Rev. and Mrs. D. D. Unruh of Buhler, Kansas, were happily surprised on their 45th wedding anniversary by a number of friends who gathered at their home in honor of the occasion.

April 26-May 3—A series of Bible Lectures was given at the First Mennonite church at

Upland, Calif., by Rev. M. M. Horsch of Beatrice, Nebr., a former pastor of the church.

April 29—Ten young people were received into the membership of the Bluffton, Ohio, church through the rite of baptism by the pastor, Rev. S. M. Musselman.

April 30-May 3—The 133d Session of the Eastern District Conference was held at the Allentown, Pa., church. Guest speakers who addressed the meeting were, Max Reich of the Society of Friends, who gave a series of Bible Lectures, and Dr. George Greiss of Allentown.

May 1—The annual congregational reception was held by the Wadsworth, Ohio, church with Rev. Lester Hostetler of Sugar Creek, Ohio, as speaker.

May 3—At a special Mother's Day Service at the West Zion church, Moundridge, Kan., fifteen children were consecrated. Rev. P. K. Regier preached a sermon on "Christianity and Women".

May 10—Dedicatory Services were held in the Mennonite church at Hutchinson, Kan.

May 10—The corner stone of the new building of the Mennonite Hospital at Bloomington, Ill., was laid.

May 10—The addition to the church in Hutchinson, Kansas, was dedicated. At the afternoon service the former pastors of the church spoke.

May 14—Missionaries Floyd and Sylvia Pannebecker arrived at Vancouver after eight years of service on their field in China.

May 17—The Oregon S. S. and C. E. held their annual convention at Dallas, Ore. The theme of the convention was "The Hope of the Church" or "The Second Coming of Christ".

May 25—The 47th annual Kansas-Nebraska S. S. Convention was held at the Hoffnungsau church. Convention theme was "My Sunday School, a Spiritual Work".

May 31—Rev. G. T. Soldner resigned the charge of the Zion church, Souderton, Pa., to accept the call to the Eighth Street church, Goshen, Ind.

June 2—Rev. H. R. Voth died at his home in Newton, Kansas.

June 6-9—Northern District Conference met at Salem-Zion church, Marion, S. Dak.

June 6-11—The third annual retreat for the Young People for the Mennonite churches of California was held at Lake Sequoia in the Sierra Nevada Mountains near General Grant Park.

June 7—The annual Song Festival of the Mennonite churches in Kansas was held at the Eden church, Moundridge, Kansas. Three to four thousand people heard the program in which thirty churches and about five hundred singers participated.

June 10—The 38th annual commencement of Bethel College was held in the City Hall,

Newton, Kan., fourteen members of the graduating class receiving degrees. Dr. V. F. Schwalm, president of McPherson College, delivered the commencement address. His subject was "The Limitations of Materialistic Education."

June 10—The Commencement address at Bluffton College was delivered by Dr. A. W. Beaven of the Colgate Rochester Divinity School, Rochester, N. Y.

June 10-11—The Ohio-Indiana C. E. Conference was held at the Ebenezer church, Bluffton. The Conference theme was "The Cross Triumphant".

June 13-14—The Young People's Retreat of the Central Conference was held at the Carlock, Ill., church.

June 22—The Eastern District Ministerial meeting was held in the Upper Milford Meeting House, Zionsville, Pa. The speakers were Dr. J. W. Kliever of Newton, Kan., and Rev. Norman Cressman of the Mennonite Brethren in Christ who was on furlough from his field in Indo-China.

June 25-28—The Pacific District Conference was held at the Portland Mission, Portland, Oregon.

July 5—The Menno Simons church in Boyertown was rededicated, the service being in charge of the pastor, Rev. E. S. Shelly of Pennsylvania.

July 19-21—The Eastern District Conference Retreat was held at Green Lane with 87 retreaters and six leaders present. Among the latter were Dr. Kliever of Bethel College. Dr. E. E. S. Johnson, Rev. D. J. Unruh and Rev. Norman Cressman.

Aug. 3-13—A second Retreat was held at Shipshewana Lake, Indiana, with fifty-eight retreaters enrolled for the ten days. The Sunday afternoon and evening program were attended by many members of the surrounding Mennonite churches.

Aug. 4—About seventy-five guests were invited to the home of Mr. and Mrs. J. H. Friesen of Fairview to help celebrate their Silver Wedding anniversary. The occasion was also a farewell party for Rev. and Mrs. P. W. Penner, the latter being a sister of Mrs. Friesen.

Aug. 9—Rev. Ernest Bohn was installed as pastor of the Souderton Pennsylvania church by Rev. Howard G. Nyce, chairman of the Eastern District Conference.

Aug. 15—Prof. A. E. Kreider of Witmarsum Seminary was installed as pastor of the First Mennonite church at Bluffton, Ohio.

Aug. 18-28—The sixth annual Bethel Retreat was held on the Bethel College campus. Courses in the Old and New Testament and Sunday School Training were offered.

Aug. 20-23—The 32nd annual session of the

Central Conference of Mennonites was held at Meadows, Ill.

Aug. 23—Ten young people were received by baptism into the membership of the First Mennonite church, Sugar Creek, Ohio.

Aug. 28—The Mennonite church of Henderson, Nebr., which was undergoing reconstruction was completely destroyed by fire. Rebuilding was begun immediately on the old foundation.

Sept. 6—Twelve young people were added to the Salem church near Freeman, South Dakota, through rite of baptism.

Sept. 11—Rev. and Mrs. F. J. Enns and children Johnnie and Catherine, Mr. and Mrs. Vernon J. Sprunger, and Dr. Rudolph T. Unruh sailed from New York bound for the Congo-Inland Mission, Africa. The three latter members of the party are going out on their first term of service.

Sept. 11—The annual Gift Day for the Bethel Home for Aged, located at Newton, Kan., was observed.

Sept. 12—The anniversary of the Mennonite Home for the Aged, Fredericktown, Pa., was held.

Sept. 20—The new students attending Bluffton College were entertained in the various homes of the members of the First Mennonite church.

Oct. 1—Founders' Day was observed by the Germantown, Pa., church.

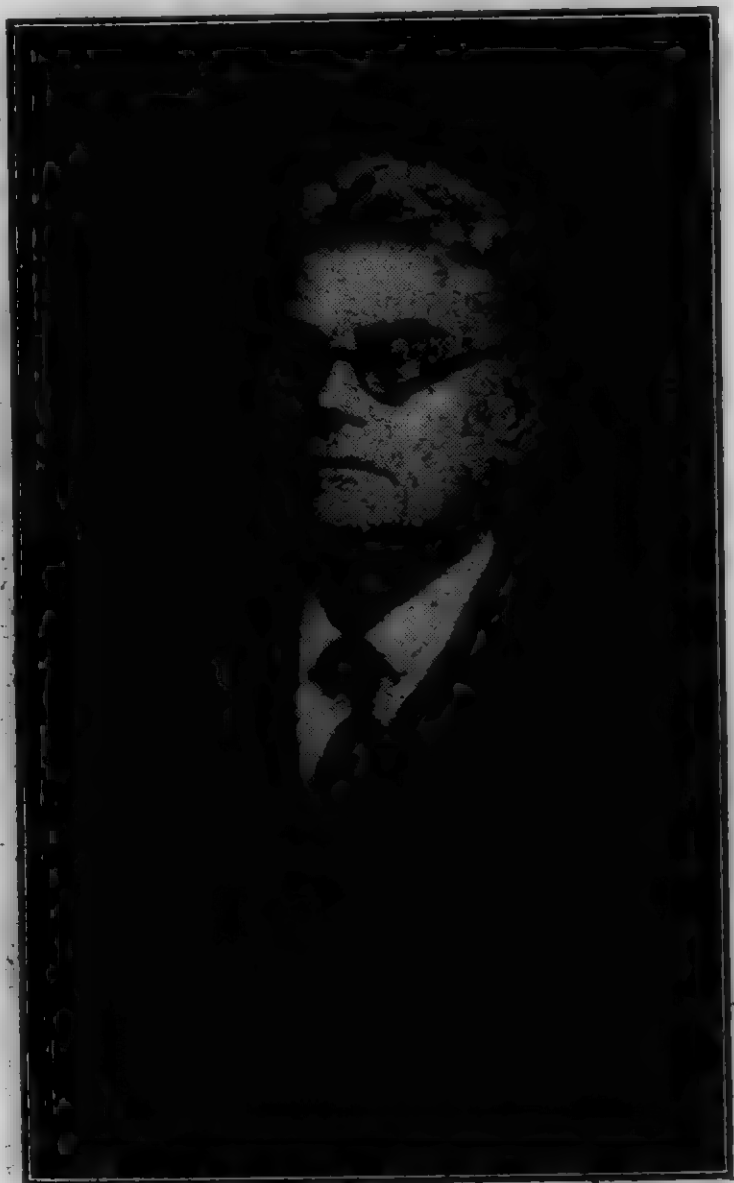
Oct. 3—Rev. and Mrs. P. W. Penner of Marion, Kansas and Rev. and Mrs. F. J. Isaac of Moundridge, Kan., sailed from Seattle, Wash., returning to their station in India.

OBITUARY OF REV. H. R. VOTH

Rev. H. R. Voth was born in South Russia on April 15, 1855. In 1874 he came to this country with many other Mennonites. His parents made their home in Marion county, Kansas. Having acquired some knowledge of the English language before he came here, he filled a position as clerk in a store in Newton during the first winter. The next year he taught one of the first Mennonite schools in Kansas. In 1876 he was accepted by the Mission board of the General Conference as the first missionary candidate of the newly immigrated Mennonites and studied about two years and a half in the then only Mennonite school in Wadsworth, Ohio, whereupon the board sent him to the Theological Seminary of the Evangelical Synod of North America at Martha'sville, Mo., where he spent two years. After taking a short medical course in St. Louis, Mo., he was sent

to Darlington, Indian Territory, where the General Conference had begun its first mission work among the Cheyennes and Arapahos, through its first missionary, Rev. S. S. Haury, who soon started the second mission station at Cantonment leaving Mr. Voth in charge of Darlington with his first wife, who was matron of the mission and boarding school. It was a hard blow to him and the station when Mrs. Voth died in 1889. After two years his second child followed her mother into the great beyond.

In 1892 the board granted Mr. Voth a six



† Rev. H. R. Voth

months leave of absence which he used to make a trip to his old home in Russia. Here he had many opportunities to work for the mission cause in many churches in many places. On his return trip he visited Constantinople and Athens, making longer stops in Egypt, Palestine, Italy and Switzerland. Upon his return to the United States, Voth was sent with his new helpmate, Miss Martha Moser, of Dalton, Ohio, to Arizona to open up a new mission field among the Hopi Indians. After nine years, filled with hard work and many sacrifices, Sis-

ter Voth was called home to her reward. Mr. Voth's health being again impaired and having four children to care for, resigned his work, staying, however, another year, to initiate his successor into his work.

He then made his home in Newton, Kansas, until 1914, doing itinerary work mostly for the Western District Conference. During two brief periods, he also was asked by the Field Museum of Chicago to do some Ethnological work pertaining to the Hopi Indians for that institution. In 1906 he was married to Miss Katie Hirschler, of Perry, Okla. From 1914 to 1923 Rev. Voth served as pastor of the congregation at Goltry, Okla., and then four years at Gotebo, Okla. He modestly claimed the rare distinction of having worked under different boards and committees almost uninterruptedly for over fifty years.

During his stay in Oklahoma from 1914 to 1927, Rev. Voth was one of the promoters of the Oklahoma Bible School and the chairman of the first school committee. He also took a leading part in the school from the Oklahoma Convention after which it was called the Oklahoma Bible Academy. In the Western District Conference and the General Conference Rev. Voth also served on various boards and committees. Among others, on the so-called Memorial Committee, whose duty it was to devise means and a plan for a memorial building in commemoration of the 50th anniversary of the Mennonite immigration from Russia and other countries. From 1924 to 1930 he was president of the Mennonite Historical Society in which capacity he worked with untiring zeal in collecting, classifying and labeling the valuable material now in the hands of that society.

In the summer of 1927 Rev. Voth with his family moved again to Newton, Kan. For one year he served as pastor at Lehigh in the absence of their regular pastor. He was often called to fill the pulpits of the various churches to preach that gospel of the Lord Jesus Christ who had become his personal Saviour and had magnified Himself in his life.

His age was 76 years, 1 month and 17 days. He was father of two children of his first marriage, one of which died as noted above. To his second union three children were born.

To his third marriage were born four daughters and four sons of whom one preceded him in death. In his late years Rev. Voth was comparatively well and strong. On a recent trip to Oklahoma he became ill but was able to complete his work and came home Monday apparently well. Tuesday evening about 4:30 he was found dead by one of his children in his yard. A sudden heartfailure apparently ended his eventful life. He often spoke of his visit to Canada last summer, of the many friends he had met and the great need of the new immigrants. His ardent desire was to bring many to accept Christ as their personal Saviour.—(From "Mennonite Weekly Review", issue of June 10, 1931).

OBITUARY OF THE REV. PROFESSOR DAVID E. HARDER

Our beloved husband and father was born of German parents into a Christian home in the Crimea, South Russia, on the second day of April, 1872. With his parents, immigrated to America in 1874, and settled near what is now Hillsboro, Kansas.

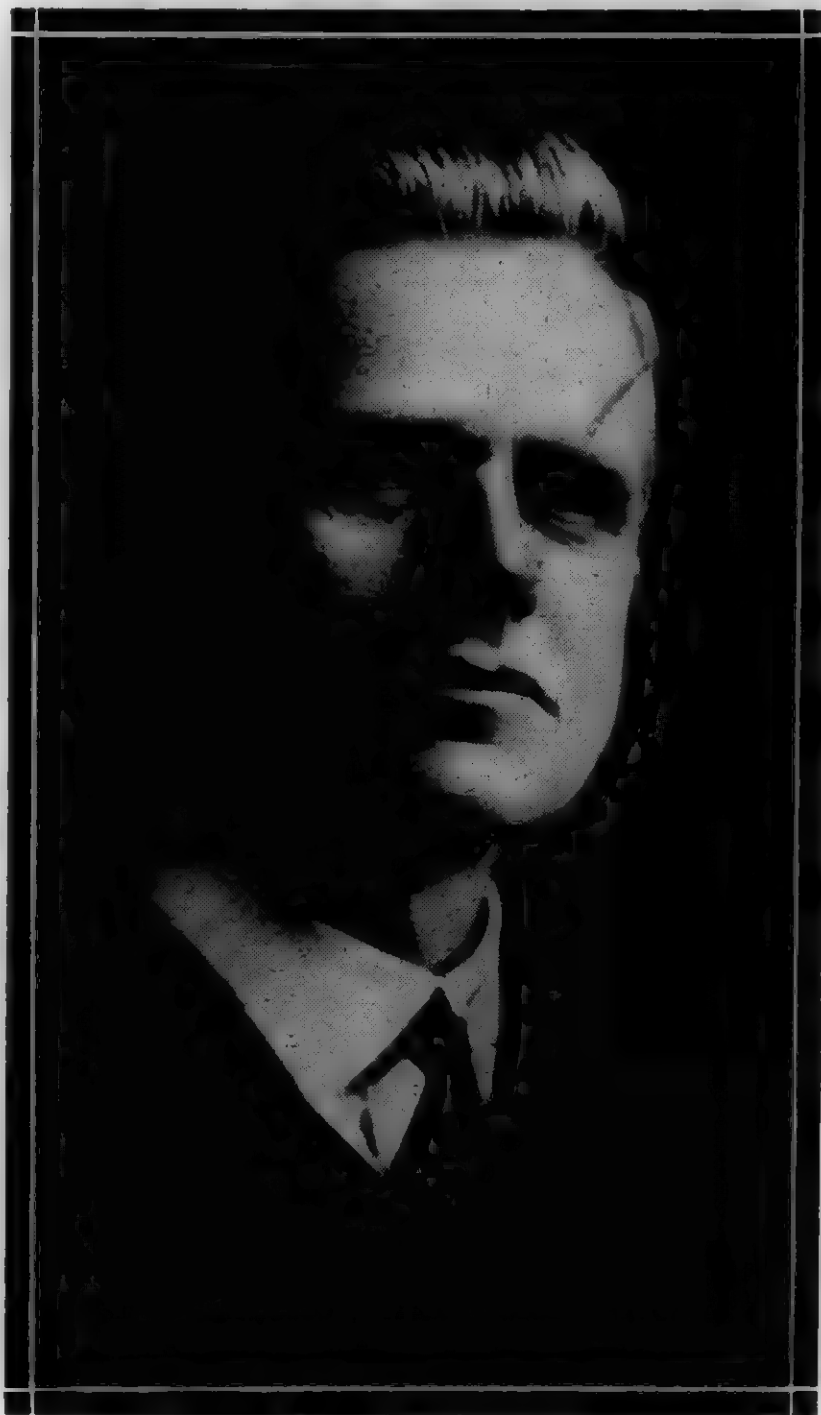
In early childhood he imbibed the ambition to obtain an education, but prospects for this were obscured by limited finances and the work on his father's farm. The record of his high school attendance is a long one, and includes the years in a German private school, the public district school, the Hillsboro High School, graduate of Bethel College; A. B. degree from McPherson College; B. D. degree; S. W. Normal School, Weatherford, Okla.; University of Kansas; the M. A. degree, University of Oklahoma; graduate work at the U. of S. D. towards his Ph. D. degree, which was nearly finished.

His religious life may be summed up in the following statements: from earliest childhood he was acquainted with the Word of God. He made a definite personal decision for Christ and experienced regeneration in 1888. Soon after he was admitted by baptism into the Krimmer Mennonite Brethren church. He was ordained as minister in 1906.

The fields of his activity have been many and varied: U. S. mail carrier, farmer, merchant and teacher. In the latter profession he was

preeminent. His teaching experience began in the rural school, proceeded to several years' experience in the high school; then as teacher in college. He served Tabor College fifteen years, Bethel College three years, and Freeman College three years.

In the ministry he served the K. M. B. Church at Weatherford, Oklahoma, for three years; the churches of Hillsboro for nineteen



† Rev. Professor David E. Harder

years, and the Mennonite church of Freeman, S. D., for three years. He was also a very popular and effective Bible-lecturer. For thirteen years he enjoyed the distinction of serving as Moderator for the annual conferences of the K. M. B. church. He served as secretary of the Emergency Relief Committee of the Mennonites of North America; President of the Mennonite Board of Colonization; President of the China Mennonite Mission Society;

Chairman of the Salem Hospital and Old People's Home Board.

About the family history we mention but the following data: We were united by the bond of holy wedlock on the eighteenth day of July, 1897. Our union lasted thirty-three years, three months and two days. It was blessed with five children, four sons and one daughter, all of whom are living. Our dear father attained an age of fifty-eight years, six months and fourteen days. He leaves to mourn his early departure, his wife, four sons, one daughter, two daughters-in-law, one son-in-law, four grandchildren, the aged step-mother, five brothers, one sister, four step-sisters, and a very large circle of friends.

Mrs. D. E. Harder and Children.

(Taken in condensed form from "The Vorwaerts" by D. S. Wipf, Freeman, S. D.)

THE MENNONITE PEACE SOCIETY

The Mennonite Peace Society originated recently through a series of meetings of a group of people who are interested in the problems of peace. The purpose of the organization may

best be stated by quoting directly from the newly formed constitution: "It shall be the purpose of this organization to unite individuals of the various Mennonite groups in an effort to apply the teachings of Jesus in the promotion of international peace and good will."

There is nothing original among Mennonites about a desire for the maintenance of international peace and good will. The principle of non-resistance has been fundamentally Mennonite throughout their history. It is hoped that through an organized effort, the principle may be made universally effective. The fulfillment of such a purpose calls for a definite plan of procedure and someone to definitely work the plan.

Miss Vivienne Musselman of 2342 N. 9th St., Philadelphia, Pa., has been chosen as Executive Secretary. She is at present assembling a roster of available and competent speakers who will be at the disposal of churches and other organizations interested in promoting the cause of peace. She will soon be in a position to supply literature and information on the topic.

Irwin Bauman

Historical Skeleton of Our Missionary Activities in Oklahoma

By G. A. and Anna S. Linscheid, Canton, Okla.

1872

Board for Heathen Missions created at the sixth session of the General Conference in October at Wadsworth, Ohio, composed of the brethren C. J. van der Smitten, J. H. Oberholtzer, Christian Krehbiel, A. B. Shelly, Christian Schowalter, and Dan Krehbiel.

1875

S. S. Haury ordained to the ministry and first missionary.

1876

In October, S. S. Haury, accompanied by his brother, Peter, visits the Kaws, Osages, Pawnees and Sac and Fox Indian tribes looking for a suitable field in which to do missionary work.

In November Haury, accompanied by A. E. Funk, makes a similar visit to the Cheyenne and Arapaho, Kiowa, Comanche and Caddo Indian tribes.

1877

July to September Haury makes an extended visit with the Cheyenne and Arapaho tribes at the Darlington Agency.

1878

In June the Quakers take up the work among the Cheyenne and Arapaho Indians at Darlington.

In August Haury visits the Indians at Muskogee and the Creeks at Talehquah.

In September Haury makes another visit to the Cheyenne and Arapaho Indians at Darlington. Finds the door for mission work at that place closed, apparently.

1879

March to October Haury together with J. B. Baer visit the native tribes in Alaska in search for a field of labor.

1880

An opportunity for missionary activity among

the Arapaho Indians at Darlington having presented itself Mr. and Mrs. S. S. Haury proceeded to that place in May and were followed soon after by C. F. Duerksen and others as helpers.

1881

Additional helpers were H. H. Ewert, C. H. Wedel and others. The first mission building was erected and occupied in summer and school was opened in fall.

1882

Feb. 19th, the new building is destroyed by fire. Four children perish, one of these the infant son of the Haury's.

June, H. R. Voth enters the work. A new building is erected and occupied by Christmas time.

The Cantonment barracks are offered to our Board for the establishment of a school there for Indian children. The offer is accepted.

1883

The Haurys move to Cantonment to inaugurate the work in the palisade buildings vacated by the soldiers. They were assisted by D. B. Hirschler, Dan Kirchhofer, I. A. Sommers and others.

The Darlington station was successively under the supervision of A. E. Funk and O. L. Schultz. School work was begun in the new building on January 2nd, with H. R. Voth as teacher.

1884

H. R. Voth is given charge of the work at Darlington, A. E. Funk having been transferred to Cantonment.

1885

The Indian Industrial School in Halstead, Kan., is opened and some of the Indian children from the Oklahoma school are transferred to the same.

1886

J. J. Kliewer succeeds S. S. Haury as superintendent at Cantonment.

1887

April 2nd, Mrs. D. B. (Elizabeth Welty) Hirschler passes away.

1888

June 6th Maggie Leonard is baptized at Darlington, the first fruit of the work.

A. S. Voth enters work at Cantonment as a teacher.

1889

Jan. 19th, Mrs. H. R. (Barbara Baer) Voth passes away at Darlington.

J. J. Kliewer takes up a new field among the Arapaho Indians at Shelly.

D. B. Hirschler appointed superintendent of the work at Cantonment.

1890

June 8th, First baptismal service at Cantonment, 9 were baptized.

July 6th, new brick building at Cantonment dedicated.

September 6th, D. B. Hirschler passes away. Paul Mouttet is given the charge of the school work while A. S. Voth is charged with the clerical work in the supervision of the school at Cantonment.

1891

H. R. Voth leaves on furlough and is later sent to a new field in Arizona.

Sept. 14th, D. J. Auernheimer enters the work at Darlington as teacher.

Oct. 1st, R. Petter takes up direct missionary work among the Cheyenne Indians at Cantonment.

1892

J. S. Krehbiel succeeds H. R. Voth in charge of the Darlington school, is active among the Indians at the Red Hills and supervises the entire work in Oklahoma.

Paul Mouttet resigning, A. S. Voth is given sole supervision of the school in Cantonment. H. L. Weiss enters the work and D. J. Auernheimer is transferred from Darlington to Cantonment as teachers.

M. M. Horsch enters the work at Darlington and is employed as teacher there.

1893

Feb. 1st, the Cantonment school building is destroyed by fire. A new frame building is erected and occupied by November.

A. S. Voth goes to Darlington to take charge of the school there and is temporarily succeeded at Cantonment by M. M. Horsch, who in turn is later succeeded by H. L. Weiss as superintendent of the school at Cantonment.

H. J. Kliewer enters the work at Cantonment as a teacher.

1894

M. M. Horsch talks up a new field among Cheyenne Indians near Arapaho, names the station Haoenaom, which name is later changed to Clinton Station.

First chapel built, for the Cheyenne Indians at Cantonment.

1895

First Cheyenne Reader and Songbook compiled and published by R. Petter.

A. S. Voth takes up the work among the Arapaho Indians locating at Dyke near Cantonment.

E. H. Haury enters the work at Darlington as a teacher.

G. A. Linscheid enters the work at Cantonment as a teacher and upon the resignation of Supt. H. L. Weiss is also given the supervision of the school.

1896

J. A. Funk takes up the work as superintendent of the Cantonment school.

May 15th, a tornado sweeps over the Cantonment mission buildings doing some damage. The stations Shelly, Red Hills and Dyke cease to be under the supervision of the Board. Bertha E. Kinsinger enters the work at Cantonment as a teacher.

1897

Feb. 10th, J. A. Funk takes up the direct work among the Arapaho Indians near Cantonment while the supervision of the school is added to the work of the principal teacher, G. A. Linscheid, till he is relieved of this part of the work by S. K. Mosiman in November.

The Government erects a boarding school for the Indian children near our school at Cantonment.

J. S. Krehbiel resigns.

1898

H. G. Allebach takes charge of the school at Darlington.

H. J. Klierer takes up a new field among Red Moon Cheyenne Indians near Hammon.

August 14th, the first services conducted in the new chapel built for the Cheyenne Indians on the Haoenaom station near Clinton.

The school work at Darlington is discontinued.

Agnes Williams enters the work at Cantonment as a teacher.

1899

March 23rd, Mrs. J. A. Funk passes away.

1900

G. A. Linscheid takes up the work at the Haoenaom station, Horsch having been given the Darlington field.

October 7th, Dedication of the new chapel built for the Arapaho Indians in Cantonment.

J. B. Epp enters the work at the Cantonment school as a teacher.

1901

Schoolwork at Cantonment is discontinued.

1902

Missionary work in the Darlington field given up entirely.

April 13th, Dedication of the new chapel for the Cheyenne Indians at Hammon.

First edition of the Gospels Luke and John in the Cheyenne language by R. Petter is printed.

1903

Petter visits Northern Cheyenne Indians in Montana and the Board decides to take up the work there instructing Mr. and Mrs. G. A. Linscheid to move to this new field next spring.

1904

J. H. Epp takes up the work at the Clinton station, the Linscheids having been transferred to Montana.

The Pilgrims Progress in Cheyenne by R. Petter is printed.

1905

Canton, a new town, is started about 5 miles southeast from Cantonment on the newly built Orient railroad.

1906

Feb. 11th, First converts baptised at the Hammon Station.

The Misses Kinsinger and Williams temporarily in charge of the Clinton Station.

1907

Sketch of the Cheyenne Grammar compiled by R. Petter.

Cantonment mission school building torn down and material used in the erection of needed buildings in other places.

J. B. Ediger takes up the work at the Clinton Station in May, J. H. Epp having left in February.

July 14th, Mission house at Clinton destroyed

by fire. A new dwelling is erected.
Chapel at Fonda is built.
The Arapaho mission is moved from Cantonment to south of Canton.

1909

Complete Cheyenne Grammar in manuscript by R. Petter.

1910

July 31st, Mrs. R. (Marie Gerber) Petter passes away.

1912

Revised edition of the Gospels Luke and John in the Cheyenne language published by R. Petter.

Albert Claassens and H. T. Neufelds come to Cantonment for the study of the Cheyenne language.

1913

Petter and children to Kettle Falls, Washington, for language work. Albert Claassen in charge of work at Cantonment, the Neufelds go to Montana.

Portions of Old and New Testament in Cheyenne translated and printed by Petter.

1915

Cheyenne-English dictionary compiled by R. Petter and printed on the Gammeter Multi-graph by Valdo Petter in Kettle Falls, Wash.

1916

Petters transferred to Montana and Neufelds come back to take up the work in the Fonda district.

1918

The Native American Church, users of the peyote, a heathen cult, secures a state charter in Oklahoma City.

1920

J. A. Funk resigns, Wm. Meeks, the native helper, to continue the work under the supervision of the missionary in Cantonment. Claassens resign.

1921

H. T. Neufelds relieved of the work at Fonda and given the supervision of the work among the Arapaho Indians near Canton.

Fonda again an outstation of Cantonment under the supervision of G. A. Linscheid.

1922

Agnes Williams moves to Fonda to do the field work there. Special issue of the "Mennonite" and the "Bundesbote" featuring our mission work in Oklahoma.

1924

April 1st, Miss Williams resigns and leaves the work.

J. B. Ediger begins regular work in the Deer Creek field near Thomas.

1925

A Brief Outline for the Study of the Scriptures, in manuscript by G. A. Linscheid.

1926

The chapel at Cantonment torn down and rebuilt near Longdale. Dedication on Dec. 19th.

1927

Government Boarding School at Cantonment closed.

H. T. Neufelds on furlough and resign later.

1928

The Four Gospels in Cheyenne, by R. Petter, in Lame Deer, Mont.

1929

May 19th, S. S. Haury passed away in Upland, Calif.

Be Thou Faithful, a brief outline for catechetical instructions, etc., by G. A. Linscheid.

Reapportionment of the work: Cantonment (Longdale) and Fonda the Linscheids; Canton (Arapaho Indians) and Thomas, the Klievers; Clinton and Hammon, the Edigers.

1930

Jan. First issue of the Cheyenne and Arapaho Messenger.

Feb. 23rd, Chapel near Thomas dedicated.

Historical Sketch of the General Conference Mennonite Mission Enterprise in Oklahoma by Mrs. G. A. Linscheid published.

Acts and Romans translated into the Cheyenne and printed by R. Petter, Lame Deer, Mont.

1931

June 2nd, H. R. Voth passes away in Newton, Kansas.

REMINISCENCES—DEEP RUN, PA., CHURCH

By Rev. A. M. Fretz, Perkasio, Pa.
Pastor of the church for 48 years.

Promptings for this article came during a special service on September 13, 1931. The occasion was the consecration of an addition to the graveyard connected with the church here which was also a home-coming and reunion of old members and friends who formerly worshiped here and held as their family burial grounds. The last year of "The Fabulous Forties"—'49, witnessed the erection of the brick Deep Run church, by that separate body of Mennonites, the consequence of a disturbed and divided Christian fellowship, resulting from contention over the slight change in the cut of a coat. Thinking of that period we are reminded that the women's wardrobe needed no conference action at that early liberal period. The first interment in the graveyard, were the remains of Jacob F. Leatherman, an uncle by marriage to the reminiscer, in 1856. Prior to that, interment was made in the old Mennonite graveyard nearby.

The first minister in the church was Martin Fretz, who for some unrecorded reason, quit the church and in 1851 moved to New Jersey. Enos F. Loux and Joseph D. Rosenberger were co-pastors of the flock for some years. A Sunday school was held during part of this period, but ceased to exist in the early sixties. William Myers, the writer's grandfather, was chosen deacon in the early years of the church. He always sat with the ministers on the elevated pulpit. He served faithfully as long as physically able, dying in 1889 at the age of 88 years. He was succeeded by Aaron M. Rickert in 1879, who faithfully filled the office for twenty years and was succeeded by our devoted brother, a model helper to the pastor in 1899. He was chosen for a term of three years and repeatedly reelected until the present year. Bro. and Sister Gross' interest and activity in the various causes of the congregation cannot be overestimated. The church was represented in the First General Conference May, 1860 in Iowa, by her pastor, Enos F. Loux. While from that time the church con-

tinued a member of the General Conference, she was not again represented in person till May, 1869, when Ely Fretz, who with Mrs. Fretz was in attendance, was delegated to represent the congregation.

These parents were so well pleased with the school, the Mennonite Seminary which had been recently opened, where Conference held its sessions, that they decided to send their boy, who had just turned into his 16th year, and was very backward in education, there in the fall, in order that something good be made out of him for his future years.

In 1872 Jacob S. Moyer, who had been a student at Wadsworth and now pastor of the Springfield church, was also elected as pastor at Deep Run, and continued thus to the present pastorate. During the eleven years of Bro. Moyer's pastorate the church grew numerically, spiritually and in activity. The report to conference of 1874 records 14 new members added. In the report of May, 1876, Bro. Moyer reports: "Nine young people are under catechetical instruction; there is a spiritual awakening. The Sunday school was resurrected; mission activities bloomed; Bible study and prayer services were inaugurated. During these, and the previous years, also for several years in the present pastorate, Moses H. Gottschall of Schwenksville, was Bishop (Elder) of the church and was followed by his son, William S. Gottschall, now of Quakertown.

The present pastorate began on October 13, 1883. The preaching services up to this time were all in German, and held every two weeks. Now were to begin regular Sunday services with some in the English language. In 1910 the trustees passed a resolution to have all English services with the proviso that if the pastor considered it beneficial to German worshipers present, to conduct them partly in German. When the church was erected in 1849, it was presumably considered an act of dignity to elevate the preacher's "standing" so a very high—Bro. Gottschall calls it "two story"—pulpit was placed for his ascension to deliver his message to the "lowly". The new pastor of 1883 thought it best to be nearer on a level with his parishioners, and so suggested a lowering of the pulpit, this, with some other constructional changes then, and from time to

time as the needs demanded, gave us our present church home; it is not aristocratic but simply home-like, where we all love to meet, on the square and on the level.

In this three-fourth of a century time the graveyard has been almost filled with resting places for the remains of members and friends of families connected with the church and neighbors living near, of which about 75 per cent were interred during the present pastorate.

While the decades of the past at times witnessed gusts and whirlwinds of passion which resulted in impairing and sundering ties of fellowship and which we recall regretfully, we are happy to say the present feeling under the healing and soothing rays of the Sun of Righteousness causes us to sing:

"Blest be the tie that binds our hearts in
Christian love,
The fellowship of kindred minds is like to that
above."

to pray:

"Help us to build each other up, our little stock
improve;
Increase our faith, confirm our hope, and perfect
us in love."

and to work:

We labor on; spend and are spent,
Our joy to do the Father's will;
It is the way the Master went,
So should the servants tread it still.

HISTORY OF THE PACIFIC DISTRICT CONFERENCE

By Rev. P. R. Aeschliman
Almota, Washington

The Pacific District Conference is the youngest and the smallest of the five districts of the General Conference in the States but extends by far over the largest territory.

The Pacific District was organized May 25, 1896, just 35 years ago. The session took place in a vacant church in the small village of Enger (now Pratum, Ore.) Three small congregations and a group of our people all told a membership of about 200 was represented. Two

Elders, Rev. J. R. Schrag and P. R. Aeschliman were present and Rev. Peter Gerig. One congregation worshipped in a rented church, another in a heavily mortgaged church while the smallest one owned their church.

Rev. J. B. Baer may well be called the father or founder of the Pacific Conference. The Brethren S. F. Sprunger, J. J. Balzer, Chr. Kaufman, A. A. Sommer, Jonas Amstutz, P. P. Steiner surely did their part in making this first session a real success.

Rev. S. F. Sprunger acted as chairman, Rev. J. J. Balzer as Secretary and Rev. J. B. Baer, who had planned and arranged the whole affair was kept very busy during that session.

The District has at present 15 organized churches with a membership of about 1,800; five in the state of Washington; one in Idaho; two in Oregon, and seven in California, and a fair prospect of two more in the state of Oregon. A short sketch of the churches follows:

Pratum, 1876

The Pratum church is the oldest of the Pacific District. In fact, it is the oldest Mennonite church on the Pacific coast. Its first name was the Waldo Hills Mennonite church.

The first families came from Ohio in the year 1876 and located in Marion Co., south of Silverton, Ore. In the year 1877 they were joined by a much larger group. Most of them were of Swiss descent, some even came direct from Switzerland.

In the church record are found the names Wenger, Steffen, Lichty, Kisling, Geiser, Geiger, Meier, Beutler, Miller, Gerber, Steiner, Gerig and Staufer. Some belonged to the German Reformed Church while the others belonged to two or three different branches of the Mennonite Church.

About the year 1878 the group was visited by Rev. J. B. Baer and Dr. S. S. Haury, then on the way to Alaska. Rev. Baer held services in several homes. About that time a small church was built by the Reformed Church and the services were conducted by Rev. Mühlhaupt of Salem, Ore. Due to some cause or other the work did not prosper and was finally abandoned and the chapel was rented by the Mennonites and was used until the present church was built in 1904 and dedicated by P. R. Aeschliman.

The first Mennonite preacher in Oregon was Rev. Chr. Steiner, but somehow he did not feel at home in a rented church building and announced the meetings in the private homes and kept it up until he had a church of his own.

About that time Rev. John Rich moved from Alsace, France, to Oregon and preached to the group that still met in the rented church. The work began to grow and prosper, then some difficulties arose and Rev. Rich united with the Baptist Church.

The visits and faithful work of Rev. J. B. Baer, then field secretary of the General Conference were a great help to the then small and struggling churches and groups of the Pacific coast.

In the year 1894 Bro. Peter Gerig was elected by the church and ordained by Rev. Baer. Rev. Gerig faithfully served the small church under the most adverse circumstances until called to his reward in the year 1909. Rev. P. A. Penner of India preached his funeral sermon.

Rev. Gerig not being an Elder, the work of an Elder was done by Rev. Baer and later by P. R. Aeschliman.

In the spring of 1910 Rev. S. S. Baumgartner then living in Kansas, accepted the call and for fifteen years faithfully and in a self-denying way served the church. During that time the membership greatly increased and continues to grow under the able leadership of the present pastor, Rev. J. M. Franz. Climate and location are unsurpassed.

Dallas, Ore., 1882; Menno, 1900.

In the year 1882 a number of families moved from South Dakota to Polk Co., Ore., and located near Dallas, Ore. They were joined by others from Manitoba, Canada, and some from Kansas. A church was organized with Rev. J. R. Schrag as pastor and a church was built in North Dallas.

In the year 1891 the Dakota and the Kansas people moved to Lane Co., Ore., and the church building was taken apart and moved by rail a distance of about 70 miles.

That part of the state not being what they were told or expected and cheap land and easy terms being offered them in the state of Washington, the greater number including their pastor moved to that state in the years 1899

and 1900 while the rest moved to their former home in South Dakota.

The church now called the Menno church first worshipped in the homes and later on in the school houses. In the year 1908 the present church was built and dedicated the same fall by P. R. Aeschliman.

When Rev. Schrag moved away, Rev. D. D. King of Fortuna, Mo., then on a leave of absence, had charge of the church, 1914-1915, when he returned to his former charge.

A church without a pastor is like a flock without a shepherd, and the Menno church was no exception. There are still wounds that heal but slowly or not at all. Rev. D. Hess was the next pastor ordained by P. R. Aeschliman. On account of failing health Rev. Hess was compelled to move to a milder climate, 1918, and the church was again without pastor until Rev. M. J. Galle, also ordained by P. R. Aeschliman, took charge of it 1919. When Rev. Galle accepted the call of the Aberdeen, Idaho, church in 1922, Rev. D. D. King, then of Bluffton, Ohio, again took charge of the Menno church and faithfully labored until he lost his life in an auto accident in 1929. Its present pastor is Rev. M. J. Galle who is equal to the work.

Colfax, Wash., 1893.

In the years 1886 and 1887 a few families and young people originally from Switzerland moved from Pulaski, Iowa, to Washington territory and located in Whitman county. For several years the small group labored and worshipped with a few families of another denomination.

On several occasions we were visited by Rev. J. B. Baer, who had a special gift to deal with small things. To love him also meant to love the denomination he represented. That our little group remained true to the Mennonite Church is greatly due to his unselfish efforts.

In the spring of 1893 a small congregation of 21 members was organized. Its present pastor was elected and ordained the next day. The electing took place in a home and the ordination in the old school house on the hill. Both services were conducted by Rev. Baer. For some time the services were continued in the school house. In the year 1895 when the hard times had reached the very mountain top,

a small church was built. Material being cheap and the work all donated the building could be dedicated free of debts. Through the efforts of Rev. Baer some help came from churches in the east. In the year 1926 a new and more up-to-date church was built, paid for and dedicated the same year. Its present membership is still small, only about 85 members. Being in an isolated place and the land all hills no doubt is one reason that our church did not grow as fast as others.

Dallas, Ore., 1896.

When in the year 1891 the church and congregation was moved to Lane Co., Ore., several families, mostly from Manitoba, Canada, and some from Kansas, remained. A Sunday school was organized. In the year 1896 Rev. J. J. Balzer of Mt. Lake gave Bible instructions to a group of young people, who were baptized by Rev. S. F. Sprunger of Berne, Ind. The same fall the Dallas church was organized by Rev. Peter Gerig, who then occasionally visited the church. For about two years Rev. H. A. Bachman had charge of the church. Under his able leadership and faithful work the church flourished and prospered. For some time afterward two of the Brethren were appointed to read a sermon at the close of the Sunday school session, but it did not have good results, then Rev. Isaak Dick was elected and ordained by P. R. Aeschliman. When Rev. Dick passed to his reward Rev. J. P. Newfelt was elected and ordained by Rev. S. S. Baumgartner. When he resigned Rev. B. Jantzen from Oklahoma had charge of the church, succeeded by Rev. J. M. Franz. When he moved to Pratum, Ore., Rev. S. S. Baumgartner, then living in Portland, served the church faithfully twice a month. A few years ago the old church was abandoned and the congregation now worships in a rented Adventist church in the little city of Dallas, Ore. Its present pastor is Rev. J. Baergen. Since then some of the dissatisfied members have died, others moved away or have withdrawn their membership, and a much better spirit is now prevailing.

San Marcos, Paso Robles, Cal., 1898.

In the years 1897 and 1898 a number of families from Wisner and Beatrice, Neb., moved to Paso Robles, Calif. The most of the Wisner people located east and the Beatrice

people west of Paso Robles. Rev. Jacob Hege was the pastor of the so-called Estrella group east of Paso Robles while Rev. A. J. Wiebe had charge of the San Marcos group. To keep up the spirit of fellowship monthly union meetings were held.

As first the services were held in the homes and school houses. In the year 1899 the San Marcos church was built and dedicated by Rev. Hege. The Estrella group continued to worship in rented churches until they bought a vacated church and moved it to Paso Robles, 1904, where the congregation still worships.

Due to several reasons the west or San Marcos part became a separate church. Bro. F. F. Jantzen, then teaching school, was elected to the ministry and later on elected Elder and ordained to that office by P. R. Aeschliman. The church had a healthy growth and is at present in very good condition.

When Rev. Hege, pastor of the Paso Robles church, moved to Aberdeen, Idaho, Rev. J. K. Lichty, then assistant pastor, was elected Elder and ordained by Rev. J. M. Horsch. Rev. Lichty had charge of the church until Rev. Hege returned in the year 1915. The present pastor is Rev. Chr. Hege.

Upland, Calif., 1903.

Bro. Henry Rees of Ashland, Ohio, was one of the first, if not the first, Mennonite settlers in Southern California. He moved from Ohio to Pomona, Calif., in the year 1887. In 1895 the Ledig families moved from Summerfield, Ill., to near Upland, then North Ontario, Calif. The same year they were visited by Rev. J. B. Baer. Some years later Rev. J. J. Voth and several families moved from Okla., to North Pasadena, Calif. For several years Rev. Voth visited the Upland group once a month. The services were held in the homes.

In the year 1902 Rev. M. Horsch and several families moved from Oklahoma to Upland and shortly afterward a Sunday school was organized. On Jan. 4th the First Mennonite church was organized with 18 members.

For three years the services were held in a vacated store building. In the year 1906 the first church was built and dedicated the same year. As the congregation so rapidly grew the church soon became too small. A large and up-

to-date church was built and dedicated in the year 1925 by Rev. M. Horsch.

At the General Conference at Meno, Oklahoma, 1914, Rev. Horsch was elected Field Secretary of the General Conference. During those three years Rev. A. S. Shelly of Pennsylvania had charge of the church. In the year 1917 Rev. Horsch returned to Upland. In the year 1926 Rev. Horsch spent some time in Europe, during that time and also after he moved to Beatrice, Neb., Rev. A. Penner and Rev. Lester Hostettler had charge of the church. The present pastor is Rev. A. J. Neuenschwander. The church is still very active in the good work.

Reedley, Calif., 1903.

In the year 1903 Bro. Dan Eyman and family and married sons and Bro. Herman Eyman moved from Kansas to Upland, Calif. Finding the price of the lemon and orange groves too high, they looked around for cheaper land and finally located at Reedley. They moved over the same fall. A few months later they were visited by P. R. Aeschliman. The first meetings were held in the home of Bro. Herman Eyman. They were joined by a few more families from Kansas and also Minnesota. A year after a Sunday school was organized and Prof. J. M. Sunderman was its first superintendent. The sessions were held in the Grammar school. They also had preaching services when visiting ministers came by.

Two years later the First Mennonite church was organized by Rev. M. Horsch. A constitution was drawn and a Board of Deacons elected and installed.

In the year 1907 Rev. H. J. Krehbiel of Trenton, Ohio, had a leave of absence for one year, which he spent at Reedley. During that time the congregation grew and prospered. In the spring of 1908 Dr. Otto Lichty, while attending the Berkeley University preached at Reedley every Sunday. The same year a church was built and dedicated by Rev. M. Horsch.

In the fall of 1908 a call was given to Rev. H. J. Krehbiel which was accepted. Rev. Krehbiel faithfully served the church for about twenty years. During his very active and self-denying work, the congregation grew very rapidly. A large church was built and connected with the old church. In the year 1917 the Reedley church entertained the General Conference.

In the year 1928 severe heart trouble caused Rev. Krehbiel to retire from active work. Rev. J. M. Regier is the present pastor and Rev. Krehbiel pastor emeritus is assisting in the good work.

Aberdeen, Idaho, 1906.

Up to the year 1906 the country around Aberdeen was but a dry sagebrush desert, but the ditch, which was to bring a large body of land under irrigation, was under construction.

About that time Mennonites from Kansas, Minnesota, Oklahoma and California moved in. The land west of Aberdeen being all open government land, many of the newcomers took up homesteads and for a while did prosper, but later on, for lack of rainfall the homesteads were abandoned. Early in the year of 1907 the group were visited by P. R. Aeschliman and several meetings were held in the homes. Later on and for several years the services were held in a schoolhouse south of town.

Rev. Jacob Hege, who also was one of the pioneers, organized the church and was its pastor until Rev. J. B. Baer accepted the call. During his stay the Aberdeen church was built and dedicated the same year, 1912, by Rev. Baer.

About that time the language question made itself felt, and many withdrew their membership. After Rev. Baer moved to Summerfield, Ill., the church for some time was without a pastor. Then Bro. H. Toews was succeeded by Rev. E. J. Neuenschwander, who was succeeded by Rev. E. Schmidt, and when he resigned Rev. Galle had charge of the church for about six years till he moved back to his former churches Menno and Ruff, 1929. The present pastor of the Aberdeen church is Rev. J. E. Kaufman and the good work is prospering.

Homestead Church, 1912.

While Rev. Baer had charge of the Aberdeen church, Rev. J. Hege continued to labor among the groups south and west of Aberdeen. A small congregation was organized by P. R. Aeschliman. The original group were such who could not understand the English language, and later were joined by those who had withdrawn from the Aberdeen church. A church was built about five miles southwest of Aberdeen and dedicated by P. R. Aeschliman. A few years later while repairs were made the church burn-

ed to the ground but was at once rebuilt and again dedicated by P. R. Aeschliman.

Before Rev. Hege returned to his former home in California the Brethren John Toews and Leonard Dirks were elected to the ministry and later on Rev. Dirks was chosen as Elder and ordained by Rev. J. Hege, 1914.

After a few years of faithful service Rev. Dirks was called to his reward, 1921. Then the church was without Elder until Rev. John Toews was chosen and ordained by P. R. Aeschliman, assisted by Rev. M. J. Galle, 1928.

In the year 1930 the Homestead church was discontinued and most of the members have since united with the First Mennonite church of Aberdeen, where the church is being rebuilt and enlarged.

Escondido, Calif., 1910.

In the years 1910 and 1911 Rev. J. S. Hirschler, then living in Upland, Calif., occasionally visited the group of Mennonites in and around Escondido. In the fall of 1910 a congregation was organized by him; the membership was 18. A committee of three was elected to draw up a constitution. The Brethren Herman Jantzen and H. H. Adrian were elected to the ministry and ordained by Rev. Hirschler. A small church was also built and dedicated by Rev. Hirschler.

Somehow the congregation did not grow but rather decreased. Some got discouraged, others got homesick and returned to their former homes. For some time the services were discontinued. Later on the work revived again. In the year 1930 the small congregation voted to discontinue the Sunday school and have church services only once a month and that on Sunday afternoons. At the last annual meeting it was decided to also give that up, and have services in the church only on special occasions. We hope and pray that the church in the beautiful valley will revive again.

Ruff, Wash., 1910.

In the years 1902 and 1903 a large number of families from South Dakota, Minnesota, Nebraska and California located or rather scattered over a large territory in Adams and Grant Co., Wash. Most of them united with the Mennonite Church. The distances being so great and traveling slow and difficult, the Sunday school and church services were held al-

ternately in at least 12 country school houses.

In the year 1910 the west end withdrew from the Menno church and organized what is now called the Ruff church. For about 10 years the group and later on the church was visited monthly by P. R. Aeschliman. During that time a church was built and dedicated by P. R. Aeschliman, assisted by Rev. H. J. Krehbiel.

Later on and up to the present the pastors of the Menno church also had charge of the Ruff church. The present pastor is Rev. Galle. The existence of the church is at present most severely tried by unavoidable elements. Hope, courage and trust in the living God is the password of the little congregation.

Monroe, Wash., 1911

As all the churches of the Pacific District, the Monroe church also had a very small beginning.

It was in the month of May, 1911, when four or maybe five families met in the small home of Bro. Peter Senner, where the religious meeting, conducted by P. R. Aeschliman, took place. Those families had recently moved to Monroe, Wash., from Oklahoma, and Kansas. Shortly afterward a Sunday school was organized. Two years later Rev. D. D. King spent the winter in Monroe. During his stay conditions greatly improved. For several years the congregation worshipped in a Swedish church until the present church was secured.

In the year 1918 the church was organized by P. R. Aeschliman and a short but practical constitution was drawn up and accepted.

For the space of eight years the group had no regular pastor but were visited as often as time and means would permit by P. R. Aeschliman. In the year 1919 Rev. J. M. Franz had charge of the church, succeeded by Rev. J. Buller and when he united with another denomination, the church was again without pastor until Rev. P. A. Kliewer took charge of it in 1924. The present pastor is Rev. S. S. Baumgartner. Conditions are hopeful and promising.

Los Angeles, Calif., 1908.

In the year 1908 at the Conference at Dallas, Ore., a resolution was passed to open a city mission on the Pacific coast. Both cities, Los Angeles, Calif., and Portland, Ore., were suggested. Since the sentiment of the Confer-

once was stronger for Los Angeles, Los Angeles was selected. A committee of three members was elected and authorized to start the work. When we began to plan and figure with the cost, we found out that the undertaking was beyond our means. The same fall the General Conference met at Beatrice, Nebr. After a lively discussion, they adopted our resolution and a small mission was opened in the city of Los Angeles, Calif.

Rev. E. Grubb and the Misses Elizabeth Braun and Anna Penner, now Mrs. Isaac, were the first workers.

The place being unsuitable it was transferred to a better location, but that also became inconvenient. The marvelous results show that the present location is the real place. The Brethren Rev. Hess, Rev. Horsch and Rev. P. W. Penner of India each for a time had charge of the mission.

Up to the year 1930 the church was partly supported by the Home Mission Board of the General Conference but is now self-supporting. Its present pastor, Rev. Albert Classen, still devotes part of his time to the city mission work, while Sister Burkhalter, who for several years devoted all her time to the city mission, is still very active and efficient in the good work.

Dubois, Idaho, 1914.

It was in the spring of 1914 when Rev. John Toews of Aberdeen, Idaho, and the writer of these lines, for the first time visited the group who recently had located near Dubois, Idaho. Most of them had come from Kansas while others had moved over from Aberdeen, Idaho. About that time a Sunday school was organized. The ministers of the Aberdeen churches, being the nearest, visited the group twice a month. A church was organized and for a while seemed to prosper, but on account of a lack of rainfall the beautiful locality was abandoned; some returned to their former home while others located elsewhere.

Woodlake, Calif.

About the year 1915, or even before, a large body of land near Woodlake, Calif., was to be converted into orange and lemon groves. The prospects for a future being fairly good, several families from Kansas and other parts invested. Rev. H. J. Krehbiel and others from the Reed-

ley church helped to start a Sunday school and later on to organize a church. Rev. F. Isaac, now missionary to India, was their first regular minister; when he entered the mission field he was succeeded by Rev. Engbrecht from South Dakota. After he had returned to his former home Rev. H. A. Bachman labored there for a while till he passed to his reward, 1920. Since the expected results did not materialize several families abandoned their claims and moved to other parts of the state, the Sunday school and occasional church services were also abandoned and the rest of the group now worships with other denominations.

Shafter, Calif.

A similar story can be told of Shafter, Calif. Quite a large group of our people from different parts located between Shafter and Wasco, Calif. They, too, were helped by the brethren of Reedley to an organized Sunday school and church. A primitive church was erected. For a while the work seemed to prosper. Rev. Herman Jantzen was their first pastor. Due to disagreement and misunderstanding he deserted the flock and joined another denomination. For some time Rev. Gaede from Oklahoma and Rev. Wiebe from Canada had charge of the work. Due to the depression in the fruit market the too high cost of irrigation, disagreement among the leaders and members, many of the members moved to other parts of the states and the work was discontinued.

Newport, Wash., 1924.

The Newport colony went through a peculiar experience. The first group arrived in the year 1923. They were all refugees from Russia. The first Gospel services were held in a private home, conducted by P. R. Aeschliman, January, 1924, who for several years to come visited the group once a month except during the busy harvest months when most of them were working elsewhere. At first the meetings were held in the homes. Later on the land company built a roomy church. Sometimes the church building was nearly filled, at other times almost empty. It was a coming and going, but most of those who were present at the beginning, are still there and are satisfied. Although not getting rich rapidly they are making an honest living.

About four years ago Rev. J. J. Kliever from

Burrton, Kan., moved to Newport and since has had charge of the work, and later on organized a church.

Deer Park, Wash.

During the fall and winter of 1929 and 1930, a number of families of the Harbin, China, refugees were brought to the neighborhood of Deer Park, Wash. Several bargained for land and started to build homes, also a roomy house was built and furnished for those who were unable to have their own home. Later on a Sunday school was organized. Conditions did not meet their expectations. In the course of a few months the most of them left for other parts of the country.

Dos Palos, Calif.

The Dos Palos church is the youngest church of the Pacific District. Several years ago families mostly from other parts of the state began to move to Dos Palos. Soon after a Sunday school was organized. The group was religiously helped by the pastors of the Reedley church. Recently a church was organized. A call was extended to Rev. Dan. Gerig, who no doubt is doing good work. The work at present is partly supported by the General and the District Conference.

A number of other places can be mentioned where groups of our people moved to. There are Payette and Minnedoka, Ida., Soap Lake, Wash., Wintom, Fairmead and Stratmore, Cal., and Rock Springs, Wyo. In all these places Sunday school were organized and visiting ministers preached but as the work did neither grow nor prosper, the discouraged people left or united with other churches.

Portland Mission

In the month of December, 1928, a small mission was started in the beautiful city of Portland, Ore. The start can well be compared with a mustard seed, but there was life and where there is life there is hope. It was started in a vacated store building which was dedicated by Rev. S. S. Baumgartner, assisted by the Brethren Rev. Franz and P. R. Aeschliman. The work did not have a wild but a sane and healthy growth due to the faithful work of Sister Niswander and her helpers. The services at present are held in a rented church a block away from the old hall. The preaching is done by visiting ministers, but mostly by

Rev. Day, a minister of another denomination. The work so far has been supported by both the General and the District Conferences.

In the month of June, 1931, the Pacific District had its sessions in the Mission church, and so had the Home Mission Board of the General Conference.

At the close of the Conference several young people were baptized and received in the newly organized church. At the same time the Brethren Franz, Neuenschwander and Aeschliman helped in organizing a church in the little city of Albany, Ore. We hope and pray that those newly born twins will grow, develop and prosper and also become members of the Pacific District Family.

May the Lord continue to bless this work on this coast, strengthen and inspire the workers to His Name's honor and glory.

Place and Date of the Sessions of the Pacific Conference

1. Enger now Pratum, Ore.	1896
2. Eugene, Ore.	1897
3. Dallas, Ore.	1898
4. Pratum, Ore.	1899
5. Paso Robles, Calif.	1900
6. Colfax, Wash.	1901
7. Dallas, Ore.	1902
8. Menno, Wash.	1903
9. Paso Robles, Calif.	1904
10. Pratum, Ore.	1905
11. Colfax, Wash.	1906
12. Upland, Calif.	1907
13. Dallas, Ore.	1908
14. Menno, Wash.	1909
15. Reedley, Calif.	1910
16. Pratum, Ore.	1911
17. Upland, Calif.	1912
18. Aberdeen, Idaho	1913
19. San Marcos, Calif.	1914
20. Colfax, Wash.	1915
21. Dallas, Ore.	1916
22. Reedley, Calif.	1917
23. Upland, Calif.	1919
24. Aberdeen Country Ch.	1920
25. San Marcos, Calif.	1921
26. Pratum, Ore.	1922
27. Menno, Wash.	1923
28. Aberdeen, Idaho	1924
29. Reedley, Calif.	1925
30. Monroe, Wash.	1926
31. Upland, Calif.	1927
32. Colfax, Wash.	1928
33. Los Angeles, Calif.	1930
34. Portland, Ore.	1931

P. R. Aeschliman.

STATISTICAL REPORTS

EASTERN DISTRICT CONFERENCE: Membership 3403

NAME AND LOCATION OF CHURCH	PASTOR	Joined Gen'l Conference	MEMBERSHIP							Language Used: German-English	FINANCIAL						
			Members Jan. 1, 1931	Gain			Loss				Local Church and Auxiliaries	Benevolence					
				Baptism	Letter	Otherwise	Death	Letter	Otherwise			Foreign Missions	Home Missions	Relief	Education and Other Causes		
												Total Expenditures (1)					
Barville, near Lewistown, Pa.	A. S. Rosenberger	1920	30	7	4	2	2	8	115	E	No Report	\$ 1667	\$ 177	\$ 48	\$ 214	\$	\$ 2385
Bethany, in Quakertown, Pa.	A. M. Fretz	1905	117	26	4	2	4	4	78	E	10	194	3	33			271
Bethel in Perkaspie, Pa.	W. Harley King	1908	55	55	2	2	2	2	90	E	182	974	84	18			1260
Calvary, 3S Quarryville, Pa.	A. M. Fretz	1920	200	200	4	4	2	36	116	E	210	1144	40	87			1791
Deep Run, 3S Bedminster, Pa.	W. S. Gottschall	1860	103	8	4	2	2	2	110	E	50	2361	25	25			2636
East Swamp, 2N Quakertown, Pa.	Freeman H. Swartz	1860	264	10	1	1	2	3	160	E	275	3205	30	150			4163
Eden, Schwenksville, Pa.	Carl Landis	1861	464	15	2	2	2	12	395	E	265	7167	106	63			9196
First, in Philadelphia, Pa.	Howard G. Nyce	1872	152	12	10	8	1	3	169	E	467	2883					3699
First, in Allentown, Pa.	A. S. Rosenberger	1908	38	6	2	1	1		103	E	80	339	53	29			510
Flatland, 1NE Quakertown, Pa.	Howard T. Landis	1860	31	3	12	3			33	E	62	947	35	51			1105
Germantown, in Germantown, Pa.*	Daniel J. Unruh	1884	90	6	12	3	3	8	150	E	266	1124	30	70		100	1375
Grace, in Lansdale, Pa.	E. E. S. Johnson	1930	279	4	4	5	2	4	272	G	266	4471				37	5909
Hereford, 1½E Barto, Pa.	L. H. Glass	1863	85	4	4	5	2	4	120	E	28	351		13			356
Mennonite Memorial, in Altoona, Pa.	Elwood Shelly	1920	23	2	2	1	1		83	G	No Report	431					525
Menno Simons, in Boyertown, Pa.	S. D. Yoder	1867	57	2	5	2	2	4	49	E	25	No Report		57		11	978
Napier, 2W Napier, Pa.	R. V. Stubbs	1914	48	6	5	4	7	1	120	E	628	835		10			718
Pine Grove, in Bowmansville, Pa.	S. D. Yoder	1872	129	4	4	4	4	3	120	E	207	207					257
Roaring Spring, in Roaring Spring, Pa.	B. S. Graybill	1914	140	6	1				No Report	E	No Report	No Report					
Richfield	Linford Foulke	1869	40	6			1	1	154	E	30	2600	25	35			2785
Saucon, 8N Quakertown, Pa.	S. M. Grubb	1899	190	12					40	F	5	55	18				78
Second, in Philadelphia, Pa.	Sylvan Lehman	1914	37	1	1				45	E	45	325	15	90		21	1258
Smith Corner, 4W East Freedom, Pa.	A. M. Fretz	1860	148	11	1	1	1	3	140	G	130	2157	50	126			2773
Springfield, 1NW Pleasant Valley, Pa.	Howard G. Nyce	1863	178	7	1	1			232	E	588	2303	138	120			3361
Upper Milford, ½E Zionsville, Pa.	A. S. Rosenberger	1860	47	15	11	7	1	12	80	E	1049	140		175		441	153
West Swamp, 5NW Quakertown, Pa.	A. E. Wolf	1920	420	15	11	7	1	12	422	E	\$3963	4926	188				7253
Zion, in Manns Choice, Pa.	Ernest Bohn	1893	3403								\$41244		\$ 889	\$1373		\$ 913	\$54305
Zion, in Souderton, Pa.	Total																

*Oldest Mennonite Church in America—organized 1686.

(1) Besides items listed total expenditures include amounts given to Eastern Dist. Conf. Budget, Homes for Aged, Orphan's Fund, etc.

MIDDLE DISTRICT CONFERENCE: Membership 4986

Church	Pastor	Membership					Preaching Service	Contributions					Total								
		In-crease		De-crease	Total Membership	No. of Teachers		S. S. Enrollment	Y. P. Societies	Enrollment	Mission Societies	Enrollment		Congregational Purposes	Foreign Missions All Organizations	Home Missions All Organizations	Education	Other Purposes			
		Baptism	Letter																Death	Letter	Other Causes
Apostolic, Trenton, Ohio	J. E. Amstutz	5	2	8		234	Weekly	8	97				1	21	\$ 2289.88	\$ 92.70	\$ 77.70	\$ 1655.05	\$ 318.72	\$ 4434.05	
Bethel, Fortuna, Mo.	J. D. Warkentin	8	1	2	4	144	Weekly	14	143	1	30	1	47		1119.50	332.82	133.89	118.52	147.73	1852.46	
Chapel, New Stark, Ohio	N. O. Blosser	3	1	2	1	67	Sunday A. M. Every 2 weeks	6	48	1	50				370.00	65.00	50.75	115.00	185.50	786.25	
Ebenezer, Bluffton, Ohio	P. A. Kliewer	27	17	2	3	495	Alt. Sun. P. M. Sunday A. M. Weekly	26	484	3	199	2	145		4131.73	1633.40	200.00		1365.32	7330.45	
Emmanuel, Noble, Iowa	A. H. Miller	4	2	15	9	244	Weekly	23	159	2	43	2	45			491.91	241.88		138.50	1580.01	
First, Berne, Indiana	C. H. Suckau	36	8	11	10	51062	Twice weekly	54	1364	2	734	3	591		4508.25	10933.01	4360.25		5592.65	25394.16	
First, Bluffton, Ohio	S. M. Musselman	12	12	5	2	430	Twice weekly	25	400	2	55	2	65		3827.30	1223.00	460.00			5510.30	
First, Chicago, Illinois	Wm. C. Rhea	4	3	11		63	Twice weekly	22	303	2	160	1	26			150.00	\$ 3149.95			3299.95	
First, Nappanee, Indiana	E. S. Mullett	5	2	1	2	145	Weekly	11	170	1	60	1	50		1938.19	643.90	89.50	148.75	50.00	2870.34	
First, Summerfield, Ill.	Adolf Friesen					134	Weekly	9	114	1	32	1	29		2094.36	156.00	55.00	75.00		2380.36	
Grace, Pandora, Ohio	Paul E. Whitmer	14	3	3	6	5335	Twice weekly	22	375	3	120	2	110		4107.47	1727.75	892.75		846.46	7574.43	
Pulaski, Pulaski, Iowa	W. W. Miller			5		211	Weekly	14	149	1	40	2	35		1425.00	313.65	300.00	575.00	40.95	2654.95	
Salem, Dalton, Ohio	A. R. Keiser	7	3	1	2	230	Twice weekly	16	202	2	62	2	117		2351.00	463.33	415.43	65.76		3295.52	
St. John, Pandora, Ohio	Edgar E. Toews	18			14	280	Alt. Sun. P. M. Sunday A. M. Weekly	19	280	2	150	2	85		2200.65	807.61	397.54	88.50		3494.30	
Sugar Creek, Sugar Creek, Ohio	Lester Hostetler	7	6	1		136	Weekly	11	259	1	120	2	45		1340.00	235.00	175.00	400.00	110.00	2260.00	
Wadsworth, Ohio	W. S. Shelly	15	14	4		2	Weekly	8	150	2	45	1	25		3436.58	240.73	82.66		309.29	4069.26	
Wayland, Wayland, Iowa	Elmer Basinger	19		3	11	360	Alt. Sun. P. M. Sunday A. A. Twice weekly	18	328	2	35	1	46		2749.38	592.83	313.33	5550.00	236.20	9441.74	
Zion, Donnellson, Iowa	D. E. Welty	5			1	206	Weekly	15	177	3	50	2	70		1854.95	738.61	308.33	100.00		3001.89	
TOTALS		189	71	49	83	234986		321	5202	31	1985	28	1552		39744.24	20841.25	11703.96	9030.08	10782.83	92102.71	

NORTHERN DISTRICT CONFERENCE: Membership 3759

NAME AND LOCATION OF CHURCH	Joined Gen'l Conference	PASTOR	Members Jan. 1, 1930	Members Jan. 1, 1931	S. S. Enrollment	Language Used: German-English	FINANCIAL						Total Expenditures*
							Local Church	Benevolence				Education and Other Causes	
								Foreign Missions	Home Missions	Relief			
Bergfeld, in Delft, Minn.		A. A. Wiebe	64	62	150	G	\$ 431	\$ 204	\$ 183	\$ 50	\$ 50	\$ 1226	
Bergfeld, in Mountain Lake, Minn.	1920	H. H. Quiring	136	149	208	G	710	310	237	31	162	1769	
Bethany, in Freeman, S. Dak.	1905	†D. P. Eitzen	171	185	250	G E	1578	265	161	782	38	3226	
Bethel, in Mountain Lake, Minn.	1890	S. P. Preheim	437	466	402	G E	1322	1546	183	420	670	5871	
	?	J. J. Balzer	59	57	161	G	95	60	30	75		489	
Bethel, Lustre, Mont.	1926	P. J. Friesen	34	31	67	G E	20	119	119			805	
Bethel, Volt, Mont.		†J. C. Kaufman	77	87	135	G	835	737	14	70	13	1880	
Bethel, Dolton, S. Dak.	1893	†J. A. Tieszen	567	579	680	G E	2700	1436	763	977	795	7539	
Bethesda, in Henderson, Neb.		†J. F. Epp	174	164	240	G	522	887	180	1021		2811	
Bethesda, 4W Marion, S. Dak.	1899	A. W. Friesen	183	181	175	G E	1577	234	65	319		3572	
Bethlehem, 15SE Richey, Mont.	1917	†J. F. Sawatzky	100	94	38	G E	376	68	13	527	17	1791	
Friedensberg, 7½S ½W Avon, S. D.	1899	†D. A. Schultz	42	54	68	G E	154	58	604	4		1469	
First, Madrid, Nebr.		H. P. Unruh	50	325	No Report								
First 4N ¼E Butterfield, Minn.	1923	John Barrel	317	325	G		1305	518	180	461	198	3349	
First, in Mountain Lake, Minn.	1917	†I. J. Dick	70	68	110	G	173	195	557		18	1126	
	1926	D. D. Harder											
First, 2W Lostwood, N. Dak.		†Abe P. Unruh	81	81	74	G E	198	128	59	545		1561	
First, in Butterfield, Minn.	1902	†J. J. Balzer	96	112	145	G	335	1624	173	200	147	846	
		L. H. Linscheid	389	391	150	G E	3389	286	1200	387	40	7824	
Immanuel, Doland, S. Dak.	1908	J. W. Kleinsasser	91	106	150	G E	479		83	384		1537	
Salem, 7½S 4W Marion, S. Dak.	1917	P. R. Schroeder			No Report								
Salem, in Munich, N. Dak.	1902	†Helm. Ortman	364	373	G		2424	1020	388	1540		6267	
Salem, 5S 2W Wisner, Neb.	1881	†A. P. Waltner	124	129	122	G E	1011	136	118	48		1915	
Salem-Zion, 5SE Freeman, S. Dak.		John J. A. Schrag	26	28	33	G	24	10	10	4		91	
Swiss, in Alsen, N. Dak.	1917	†Edw. Duerksen	3618	3759	3343		\$16331	\$9905	\$5328	\$7854	\$2164	\$57116	
Zion, 4S Arena, N. Dak.	1929	Totals											

*Includes S. S., C. E., and Sewing Societies Contributions.

† Elders.

*Includes S. S., C. E., and Sewing Societies Contributions.

PACIFIC DISTRICT CONFERENCE: Membership 1960

NAME AND LOCATION OF CHURCH	Joined Gen'l Conference	PASTOR	MEMBERSHIP							Language Used: German-English	FINANCIAL					
			Gain			Loss					Local Church and Auxiliaries	Foreign Missions	Home Missions	Relief	Education and Other Causes	Total Expenditures
			Members Jan. 1, 1931	Baptism	Letter	Otherwise	Death	Letter	Otherwise							
*Albany, Oregon—Organized June 30, 1931, with 17 members—Sunday School of 100.																
First, in Reedley, Cal.	1908	J. M. Regier	465	21	25	1	19	360	G	E	\$ 3729	\$ 1225	\$ 618	\$ 916	\$ 318	\$ 6809
First, in Upland, Cal.	1908	H. J. Krehbiel	293	4	8	4	17	254	E	E	5881	2177	589	544		9186
First, in Paso Robles, Cal.	1908	A. J. Neuenschwander	59	5	4			83	G	E	1000	247	111	75	124	1557
First, in Aberdeen, Idaho	1917	C. Hege	215	16	40	1	2	287	G	E	3817	1356	350	340	174	6036
First, in Monroe, Wash.	1920	John E. Kaufman	117		10			112	G	E	1185	310	101	51	13	1609
First, 9E Newport, Wash.		S. S. Baumgartner	36			1	2	70	G	E						
First, in Shafter, Cal. (1)	1923	J. J. Klierer	No Report													
First, 12S Colfax, Wash.	1893	H. J. Gaede	92	2	6	1		150	G	E	500	560	200	50	600	1910
Immanuel, in Los Angeles, Cal.	1920	P. R. Aeschliman	156		14	1	6	180	G	E	2735	1392	438	669		5236
Immanuel, in Pratum, Ore.	1896	Albert Claassen	178		5	1	2	229	E	E	1490	515	370	180		2560
Menno, 20NW Lind, Wash.	1903	John M. Franz	103		6			155	E	E	919	152	124	23	82	1301
Mennonite, 3NE Escondido, Cal. (1)	1914	M. J. Galle	No Report									78	4	26		126
*Portland, Oregon—Organized June 30,	1931,	H. H. Adrian														
Salem, in Ruff, Wash.	1911	with 11 members.														
San Marcos, 12SW Paso Robles, Cal.	1911	M. J. Galle	58			1	4	50	E	E	650	59	5	6	33	755
Zion, in Dallas, Oregon	1905	F. F. Jantzen	99	8	5	2	1	68	G	E	560	473	168	293	174	1668
*Dos Palos, in Dos Palos, Calif.	1908	G. M. Baergen	63		2	3		95	G	E	975	35	25			1035
Totals		Dan Gerig	1960	54	125	13	60	2519			\$ 23443	\$ 8570	\$ 3128	\$ 3170	\$ 2093	\$ 39790

(1) No regular services held.

*Church organized 1931.

CONFERENCE OF THE UNITED MENNONITE CHURCHES IN ONTARIO, 1930-'31

Name and Location of Church	Joined Gen'l Conference	Pastor and other Ministers	MEMBERSHIP					FINANCIAL							
			Gain Loss			At present	S. S. Enrollment	Language	Local Ch. & Auxiliaries	BENEVOLENCE					
			By Baptism Jan. 1931	By Letter	By Death					By Letter	Foreign Missions	Home Missions	Relief	Other Causes	Total Expenditures
Waterloo-Kitchener Church	1926	J. B. Wiens J. J. Braun, J. J. Dick, J. J. Wichert, A. H. Epp, C. J. Neufeld, J. J. Epp, D. H. Koop	343/22/41	4	9/393	142	G/\$1278.47	\$151.31	\$151.31	\$655.52	?	\$4436.61	Rev. G. A. Peters serves the church not having become a member of the same yet. Mr. N. Fransen is appointed a Minister of the church but not yet ordained. He helps in conducting preaching services.		
Essex County Church	1926	J. J. Dick, N. N. Driedger, J. D. Janzen, W. J. Schellenberg N. H. Schmidt	322/21/34	1/18	358	160	G/\$434.35	\$239.44	\$239.43	\$105.33	\$115.41	\$1133.96			
Reesor Church Northern Ontario	1926	H. P. Lepp	87	1	0	22	66	G/\$77.75				\$43.02		\$120.77	
Under the guidance of our churches are in 664 souls, including children. Waterloo-Kitchener—155 families with 705 souls, including children. Essex County .....—145 families with 131 souls, including children. Reesor Church .....—33 families with 1500 souls, including children. Total.....333 families with 1500 souls, including children. Total membership at present—817.															
Waterloo, Ontario, September 15, 1931															
JACOB H. JANZEN, (Bishop)															

JACOB H. JANZEN,
(Bishop)

STATISTICS RE-CONFERENCE OF MENNONITES IN MIDDLE CANADA, JULY, 1931

	No. Congregations	No. Ministers	No. Members	No. Souls	No. Families	Places of Worship	In the Country	In Towns	No. Churches	Last year's in-crease of members	By Baptism	By Attest	Last year's de-crease of Members	By Death	By Attest	Contributions for various purposes
In Manitoba	8	70	3310	6775	1500	60	46	14	12	255	165	90	75	20	55	\$7,855
In Saskatchewan	24	70	3865	7964	1432	77	60	17	23	363	230	133	140	30	110	15,035
In Alberta	7	30	585	1338	248	16	13	3	0	97	28	69	2	1	1	1,590
In Br. Columbia	1	3	80	162	36	2	2	0	0							
In Ontario	4	21	860	1580	352	15	9	6	3	131	53	108	32	5	27	3,500
In Totals	44	194	8700	17819	3568	170	130	40	38	846	476	400	249	56	193	\$27,980

REV. BENJ. EWERT, Winnipeg, Man.,
Statistician of Canadian Mennonite Churches.

LIST OF OUR MISSIONARIES AND THEIR ADDRESSES

AMERICA

1900—Rev. H. J. Kliever and wife (Christina Horsch), Thomas, Okla.

1900—Rev. G. A. Linscheid and wife (Anna S. Hirschler), Canton, Okla.

1907—Rev. J. B. Ediger and wife (Agathe Regier), Clinton, Okla.

1891—Rev. R. Petter and wife (Bertha K. Kinsinger), Lame Deer, Mont.

1925—Rev. Valdo Petter and wife, Ashland, Mont.

1918—Rev. A. Habegger and wife, (Barbara Hirschy), Busby, Mont.

1930—Rev. J. P. Suderman and wife (Mabel Wedel), Oraibi, Ariz.

1911—Rev. J. R. Duerksen and wife (Susie Quiring), Hotevilla, Ariz. (Furlough address, Goessel, Kans.)

1930—Miss Mary Schirmer, Hotevilla, Ariz.

C. P. INDIA

1900—*Rev. P. A. Penner and wife (Martha Richert), Newton, Kansas.

1908—Rev. P. W. Penner and wife (Mathilda Ens), Janjgir.

1920—Rev. F. J. Isaac and wife (Anna Penner), Champa.

1909—*Rev. C. H. Suckau and wife (Lulu Johnson), Berne, Ind.

1927—Rev. J. R. Duerksen and wife (Christine Harder), Korba.

1924—Rev. Paul A. Wenger and wife (Ada Burkhalter), Basna.

1920—Rev. S. T. Moyer and wife (Metta Habegger), Basna.

1920—Rev. John Thiessen and wife (Elizabeth Wiens), Birra, Via Janjgir.

1906—Rev. P. J. Wiens and wife (Agnes Harder), Birra via Janjgir.

1927—Dr. H. E. Dester and wife (Hilda Reusser), Basna via Janjgir.

1928—Rev. W. F. Unruh and wife (Pauline Schmidt), Janjgir.

1925—Dr. H. R. Bauman and wife (Ella Graber), Champa.

1924—*Mrs. Mary Y. Burkhard, Goshen, Ind.

1919—Miss Martha Burkhalter, Janjgir.

1929—Miss Helen Nickel, Janjgir.

1921—Miss Clara L. Kuchny, Champa.

1921—Miss Loretta Lehman, Champa.

1927—Miss Augusta Schmilt, Korba.

1929—Miss Johanna Schmidt, Korba.

HOPEI PROV., CHINA

1911—Rev. H. J. Brown and wife (Maria Miller), Kai Chow.

1915—Rev. P. J. Boehr and wife (Jennie Gottschall), Tamingfu.

1926—Dr. C. L. Pannabecker and wife (Lelia Roth), Kai Chow.

1923—*Rev. S. F. Pannabecker and wife (Sylvia Tschantz), Bluffton, Ohio.

1919—Rev. S. J. Goering and wife (Pauline Miller), Tamingfu.

1921—Miss Elizabeth Goertz, Kai Chow.

1921—Miss Frieda N. Sprunger, Kai Chow.

1918—Miss Aganetha Fast, Kai Chow.

1927—Miss Mary J. Regier, Tamingfu.

1929—Rev. August Ewert and wife (Martha Wiens), Tamingfu.

1919—Rev. W. C. Voth and wife (Mathilda Kliever), Tamingfu.

*On furlough.

HOME MISSIONARIES

L. H. Glass.....2206—11th Ave., Altoona, Pa.

Edith Stiffler2296—11th Ave., Altoona, Pa.

M. M. LehmanDrake, Sask.

J. J. PlenertHutchinson, Kansas

Wm. Harley KingQuarryville, Pa.

Sylvan LehmanE. Freedom, Pa.

W. C. Rhea73 and Laflin St., Chicago

C. F. SawatskyGreat Deer, Sask.

Summary of General Conference
Churches and Membership

District	No. Churches	Membership
Eastern	27	3403
Middle	18	4986
Western	59	10306
Northern	23	3759
Pacific	23	1960
Canadian	48	8700
Totals.....	189	33114

MINISTERS OF THE GENERAL CONFERENCE

Arranged According to District Conference Affiliation

EASTERN DISTRICT CONFERENCE

*Amstutz, S. S. Quarryville, Pa.
Bauman, Irwin W. Bluffton, Ohio
Bohn, Ernest Souderton, Pa.
Foulke, Linford Quakertown, Pa.
Fretz, A. M. Perkasié, Pa.
Glass, L. H. 510, 21st Ave., Altoona, Pa.

Gottshall, W. S. 616 Juniper St., Quakertown, Pa.
Gravhill, B. S. Richfield, Pa.
*Grubb, N. B. 2956 N. 12th St., Philadelphia, Pa.
Grubb, S. M. 2956 N. 12th St., Philadelphia, Pa.
*Herline, Samuel R. 1, Wolfsburg, Pa.
King, W. Harley Quarryville, Pa.
Landis, Howard T.
6813 Clearview, St., Mt. Airy, Philadelphia, Pa.

Landis, Karl 2342 N. 9th. St., Philadelphia, Pa.
 Lehman, Sylvan East Freedom, Pa.
 Johnson, E. E. S. Hereford, Pa.
 *Martin, Amos F., 332 Manor Ave., Millersville, Pa.
 Nyce, Howard G. 1443 Chew St., Allentown, Pa.
 Rosenberger, A. S. 718 Juniper St., Quakertown, Pa.
 *Rosenberger, S. M. 332 Juniper St., Quakertown, Pa.
 Shelly, Elwood Pennsburg, Pa.
 *Shelly, Harvey Quakertown, Pa.
 Soldner, G. T. Goshen, Ind.
 Stubbs, R. V. Bowmansville, Pa.
 *Swarr, J. W. R. 2, Quarryville, Pa.
 Swartz, Freeman H., 507 Hamilton St., Norristown, Pa.
 Unruh, Daniel J., 121 Towamencin Ave., Lansdale, Pa.
 Wolf, Adam 2003 Fifth St., Altoona, Pa.
 Yoder, S. D. 704 Blair St., New Hollidaysburg, Pa.

LICENTIATES

Landis, D. M. 3340 N. 18th. St., Philadelphia, Pa.
 Hunter, R. R. 1929 First Ave., Altoona, Pa.

*Have no regular charge.

**Pastor Emeritus.

MIDDLE DISTRICT CONFERENCE

Amstutz, J. E. Trenton, Ohio
 *Bixel, Lester Pandora, Ohio
 Basinger, Elmer Wayland, Ia.
 Blosser, N. O. Williamstown, Ohio
 Friesen, Adolph Summerfield, Ill.
 *Haas, Jacob Pandora, Ohio
 *Hartzler, J. E. Beirut, Syria
 Hilty, P. P. Fortuna, Mo.
 Hostetler, Lester Sugarcreek, Ohio
 Keiser, A. R. Dalton, Ohio
 Kliewer, P. A. Bluffton, Ohio
 Kreider, Amos E. Bluffton, O.
 *Lehman, Joel Berne, Indiana
 Miller, Allen Wayland, Ia.
 Miller, W. W. Pulaski, Ia.
 *Mosiman, S. K. Bluffton, Ohio
 Mullet, E. S. Nappanee, Ind.
 *Musselman, S. M. Bluffton, Ohio
 *Niswander, M. A. Pulaski, Ia.
 *Quiring, J. A. New York City
 Rhea, Wm. Clyde 1500 W. 72nd Place, Chicago
 Shelly, W. S. Wadsworth, Ohio
 Suckau, C. H. Berne, Ind.
 Toews, Edgar Pandora, Ohio
 *Van der Smitten, C. H. A. Berne, Ind.
 Welty, Delbert Donnellson, Ia.
 Warkentin, J. D. Fortuna, Mo.
 Whitmer, P. E. Pandora, Ohio

NORTHERN DISTRICT CONFERENCE

Balzer, J. J. Mountain Lake, Minn.
 Dick, Isaac J. Mountain Lake, Minn.
 *Dirks, C. H. Freeman, S. Dak.
 Duerksen, Edward Alsen, N. Dak.
 Duerksen, Abr. Marion, S. Dak.
 Fitzen, David P. Mountain Lake, Minn.
 *Epp, H. D. Henderson, Nebr.
 *Epp, H. H. Henderson, Nebr.
 *Epp, John D. Henderson, Nebr.
 Fpp, John F. Henderson, Nebr.
 Esau, John J. Mountain Lake, Minn.
 Fast, Martin Munich, N. Dak.
 Friesen, Peter J. Mountain Lake, Minn.
 Friesen, Abraham W. Henderson, Neb.
 Harder, D. D. Mountain Lake, Minn.
 Kauffman, John C. Marion, S. Dak.
 Kleinsasser, J. W. Doland, S. Dak.
 *Kleinsasser, P. P. Freeman, S. Dak.
 Linscheid, L. H. Butterfield, Minn.
 Ortman, Helmuth Munich, N. Dak.
 *Pankratz, P. H. Henderson, Neb.
 Preheim, S. P. Freeman, S. Dak.
 Quiring, H. H. Mountain Lake, Minn.
 *Regier, H. H. Mountain Lake, Minn.
 Sawatzky, Jac. Bloomfield, Mont.
 Schrag, John J. A. Parker, S. Dak.
 Schroeder, P. R. Freeman, S. Dak.
 Schultz, David A. Avon, S. Dak.
 Stogsz, Jacob Mountain Lake, Minn.
 *Tieszen, David Marion, S. Dak.

Thiesen, Derk P. Marion, S. Dak.
 Thiesen, J. A. Dolton, S. Dak.
 *Toews, Gerhard J. Henderson, Neb.
 Toews, N. F. Mountain Lake, Minn.
 Tschetter, P. P. Freeman, S. Dak.
 Unruh, A. P. Lostwood, N. Dak.
 *Unruh, H. P. Avon, S. Dak.
 Waltner, Alfred Marion, S. Dak.
 Wiebe, A. A. Delft, Minn.

Those marked * have no regular charge.

† Deceased.

WESTERN DISTRICT CONFERENCE

*Albrecht, Abraham, Goessel, Kans.
 Albrecht, Franz Beatrice, Nebr.
 Andres, John P. Elbing, Kans.
 *Baergen, Jacob Corn, Okla.
 *Balzer, Abraham Hillsboro, Kan.
 *Banman, Heinrich Canton, Kan.
 Banman, J. J. Newton, Kan.
 Bechtel, A. S. Deer Creek, Okla.
 Bergen, J. W. Ransom, Kan.
 *Boehr, J. P. Newton, Kan.
 *Boese, John Halstead, Kan.
 *Brand, D. J. Albany, Ga.
 Buller, P. P. Goessel, Kan.
 *Buller, P. Goessel, Kan.
 *Dick, Abraham Inman, Kan.
 *Dirks, C. J. Greensburg, Kan.
 *Dirks, Jacob A. Valley Center, Kan.
 Dyck, H. J. Elbing, Kan.
 Dyck, A. J. Inman, Kan.
 *Ediger, D. J. Buhler, Kan.
 Ediger, J. B. Clinton, Okla.
 Eitzen, D. D. Pretty Prairie, Kan.
 *Enns, Gustav Goshen, Ind.
 Entz, J. E. Newton, Kan.
 Epp, J. H. Hillsboro, Kan.
 Ewert, A. A. Fairview, Okla.
 Ewert, J. A. Hillsboro, Kan.
 *Ewert, D. C. Inman, Kan.
 *Fast, H. A. Glastonbury, Conn.
 Flaming, John Corn, Okla.
 *Flaming, Peter Buhler, Kan.
 *Flickinger, J. J. Pretty Prairie, Kan.
 Frantz, Peter E. Buhler, Kan.
 *Frey, Corn. Newton, Kan.
 Frey, Gustav Hillsboro, Kan.
 Froese, Abraham W. Fort Cobb, Okla.
 *Friesen, Karl Beatrice, Neb.
 Friesen, Gerhard Lehigh, Kan.
 Funk, Henry El Reno, Okla.
 Funk, Arnold Hillsboro, Kan.
 Goering, C. J. Moundridge, Kan.
 *Goering, J. C. Arlington, Kan.
 Goertz, David Hillsboro, Kan.
 Harder, B. W. Whitewater, Kan.
 Harms, G. N. Whitewater, Kan.
 Harms, J. H. Cordell, Okla.
 *Hirschler, C. E. Hesston, Kan.
 Horsch, M. M. Beatrice, Neb.
 *Janzen, B. H. Turpin, Okla.
 *Janzen, H. P. Newton, Kan.
 Janzen, John D. Hillsboro, Kan.
 Jantzen, J. M. Hesston, Kan.
 Jantzen, Jacob Cordell, Okla.
 *Kaufman, E. G. Newton, Kan.
 *Klassen, Gerhard J. Goessel, Kan.
 *Kliewer, J. W. Newton, Kan.
 Kliewer, H. J. Thomas, Okla.
 Koehn, F. D. Perrytown, Tex.
 *Krehbiel, C. E. Newton, Kan.
 Krehbiel, H. P. Newton, Kan.
 *Kroeker, Klaas Inman, Kan.
 *Langenwalter, J. H. 1422 University Ave., Wichita, Kan.
 Lichti, John Medford, Okla.
 Linscheid, G. A. Canton, Okla.
 Linscheid, J. P. Arlington, Kan.
 *Lohrenz, D. D. Orienta, Okla.
 Lorenz, J. W. Pretty Prairie, Kan.
 Moutett, P. Hillsboro, Kan.
 Mouttet, Sol. Inola, Okla.
 *Moyer, J. F. Newton, Kan.

Neuenschwander, E. J.	McPherson, Kan.
*Neufeldt, H. T.	Meno, Okla.
*Pankratz, Franz	Newton, Kan.
Penner, H. D.	Geary, Okla.
Penner, Cornelius	Beatrice, Neb.
Penner, Johannes	Beatrice, Neb.
Penner, Wm.	Taftsville, Conn.
*Peters, H. P.	Newton, Kan.
Plenert, John	Hillsboro, Kan.
Plenert, J. J.	Hutchinson, Kan.
*Ratzlaff, Abraham	Buhler, Kan.
Ratzlaff, J. J.	Newton, Kan.
Regier, Bernhard	Newton, Kan.
Regier, G. B.	Inola, Okla.
Regier, P. K.	Moundridge, Kan.
Reimer, H. T.	Holmesville, Neb.
Reimer, P.	Beatrice, Neb.
*Riesen, H.	Newton, Kan.
Richert, P. H.	Goessel, Kan.
Roth, Theodore	Whitewater, Kan.
*Schmidt, Abe A.	Syracuse, Kan.
*Schmidt, H. D.	Cordell, Okla.
Schmidt, H. H.	Tampa, Kan.
Schmidt, H. U.	Meno, Okla.
Schmidt, Rudolph	Montezuma, Kan.
*Stuckey, Fritz	Mountain View, Okla.
*Stuckey, John J.	Moundridge, Kan.
*Suderman, J. M.	Newton, Kan.
Suderman, John P.	Oraibi, Ariz.
Thiesen, Henry	Whitewater, Kan.
*Tieszen, A. F.	Newton, Kan.
Unruh, D. D.	Buhler, Kan.
Unruh, H. T.	Halstead, Kan.
Unruh, P. H.	Goessel, Kan.
Unruh, J. P.	El Reno, Okla.
Unruh, W. F.	India, Kan.
*Voran, C. J.	Kingman, Kan.
Voth, C. H.	Inman, Kan.
*Voth, W. C.	Hereford, Tex.
*Voth, John J.	Newton, Kan.
Voth, P. R.	Buhler, Kan.
Warkentin, A.	Newton, Kan.
Wedel, C. C.	Goessel, Kan.
*Wedel, J. R.	Buhler, Kan.
Wedel, Philip	Moundridge, Kan.
Wedel, P. P.	Moundridge, Kan.
Wiebe, Jacob	Beatrice, Neb.

*Have no regular charge.

**Do not belong to our Conference but support our activities.

PACIFIC DISTRICT CONFERENCE

Adrian, H. H.	Escondido, Calif.
Aeschliman, P. R.	Almota, Wash.
Baergen, G. M.	Dallas, Ore.
Baumgartner, S. S.	Monroe, Wash.
Claassen, A.	621 E. 78th. St., Los Angeles, Calif.
*Dirks, H. B.	2404 Glover Pl., Los Angeles, Calif.
Frantz, J. M.	Salem, Ore., R. 7
Gaede, H. J.	Shafter, Calif.
Galle, M. J.	Odessa, Wash.
Gerig, Dan.	Dos Palos, Calif.
Hege, C.	Paso Robles, Calif.
*Hess, D. B.	Army and Navy Y. M. C. A., San Pedro, Calif.
Jantzen, F. F.	Paso Robles, Calif.
Kaufman, J. E.	Aberdeen, Idaho
Krehbiel, H. J.	Reedley, Calif.
Kliwer, J. J.	Newport, Wash. R. 2
*Lichti, J. K.	Upland, Calif.
*Mehl, J. C.	Upland, Calif.
Neuenschwander, A. J.	Upland, Calif.
*Ratzlaff, D. F.	Reedley, Calif.
Regier, J. M.	Reedley, Calif.
*Regier, J. W., 6157 Springdale Drive, Los Angeles, Cal.	
*Roth, John	Salem, Ore.
*Toews, John	Aberdeen, Idaho
*Toews, Henry	Aberdeen, Idaho
*Voth, H. D.	Escondido, Calif.
*Voth, J. J.	Upland, Calif.
*Waltner, John	Odessa, Wash.
*Wedel, Frank T., 2027 E. 76th. St., Los Angeles, Calif.	
*Wiebe, Alfred	Upland, Calif.
Wiebe, H. W.	Shafter, Calif.

Those marked * have no regular charge.

CANADIAN DISTRICT IN MANITOBA

Adrian, Johann D.	Gretna
Albrecht, Heinr. F.	Mather
Baerg, Jacob J.	Whitewater
Baerg, Jacob W.	Whitewater
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Warkentine, Isaac	Starbuck
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*Bartel, Heinr. H.	Drake
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Roldt, Jacob J.	Osler
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Bueckert, Franz	Herbert
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Friesen, Peter B.	Barnes Crossing
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Janzen, Jacob H.	Rabbit Lake
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Kroeger, Abram H.	Dundurn
Lehman, Menuo M.	Drake
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